

IMPROVEMENT & R

ORGAN OF YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS

PUBLISHED BY THE GENERAL BOARD

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Entered at the Post Office, Salt Lake City, Utah, as Second-Class Matter.

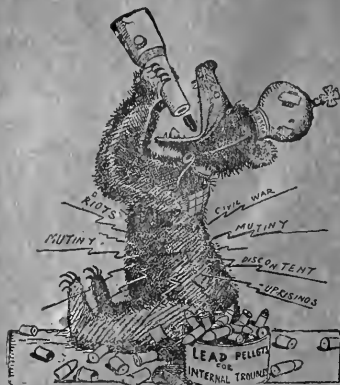
APRIL, 1907.

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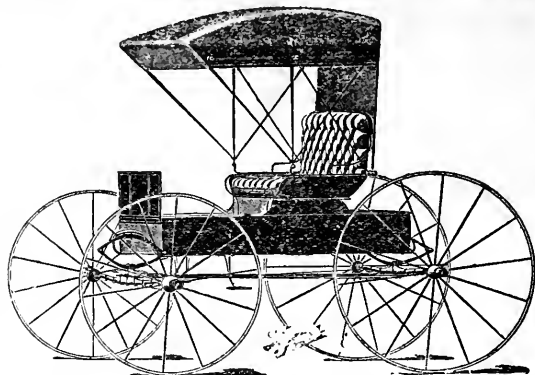
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PARLEY PARKER PRATT,
Born April 14, 1807; died May 13, 1857.

IMPROVEMENT ERA.

VOL. X.

APRIL, 1907.

No. 6

IMMORTALITY OF MAN.

BY ELDER B. H. ROBERTS.

[Elder Roberts submitted the following paper to the First Presidency and a number of the Twelve Apostles, none of whom found anything objectionable in it, or contrary to the revealed word of God, and therefore favor its publication.—EDITORS.]

INTRODUCTION.

In the May number of the IMPROVEMENT ERA, 1906, the editors promised their readers an article by me, in the then near future, on the *Immortality of the Soul*, as taught in the Book of Mormon; and having special reference to some questions that had been asked respecting the doctrine as set forth in the Young Men's Manual of that year. The neglect on my part to enable the editors to fulfil their promise to their readers surely calls for explanation, and perhaps apology. The fulfilling of the promise given to the editors to write such an article seemed perfectly easy when it was given; but about the time it should have been fulfilled one call and duty after another so pressed me—one trod upon another's heels, so fast they followed—that it was impossible to write the article. Then, towards the close of the volume within which at least I determined to publish the article, I was called to visit the Eastern and Southern States Missions in company with

Elder George Albert Smith, of the council of the Twelve Apostles, which again postponed the writing of the article until now; and even now it is undertaken in the midst of many other duties that urgently demand attention and frequently interrupt the work. Such is my apology to the editors and readers of the ERA for the delay of this article; and which I trust will be accepted as an evidence, at least, that I have not been wilfully neglectful of my promise.

Meantime, judging from the number and urgency of letters written on the subject to the editors of the ERA, I am happy to see there has been no abatement of interest in relation to the subject itself. If anything, one is tempted to believe the interest has been increased rather than diminished by the delay, and some, whose anxiety is particularly great, have expressed a desire to hear something upon the subject "from the one who has a right to receive revelations for the Church." "I think," he says, "it would be right for us to receive this knowledge from him in place of either Elder Roberts, or Prof. Nelson, or anyone else." Undoubtedly, if the Lord has anything further just now to reveal to the Church upon that or any other subject, it will, of course, be revealed through the person referred to in the above quotation, the President of the Church. My purpose in mentioning the foregoing remark at this point is that I may correct any idea that may be entertained by anyone, and in howsoever slight degree, that what I have written, or what I shall now write, on this or any other subject, is given out as the doctrine of the Church. I am in no way deluded with the idea that my writings are setting forth in any authoritative way the doctrines of the Church. What I have written, what I shall write, are my views of the doctrine of the Church; and it is of value as instruction in, and exposition of, the truth, only in so far as it is in harmony with what God has deemed wise to reveal on the various subjects treated. In this respect, what I have written or shall write is on exactly the same plane with what other elders have written or spoken respecting the gospel, and associated subjects.

THE SUBJECT AND OBJECTIONS STATED.

In the article on immortality promised the editors, it was proposed to limit inquiry on the subject to what the Book of Mor-

mon taught; but owing to the wide range of objections that have been urged to the conclusions set forth in the Manual, I think it proper to enlarge the scope of evidence for this article, so as to include a consideration of all that has been revealed, at least in modern days, upon the subject. And here let the reader be reminded that all that is known by man upon the nature and immortality of the soul is what God has been pleased to reveal upon it. The writer, at least, pretends to no knowledge beyond what has been revealed, and when this is collected and reviewed, he freely confesses that much remains to be revealed before our information can be entirely satisfactory respecting the nature of the intelligence in man and the mode of its existence.

What the writer conceives to be the sum of the teaching of the Book of Mormon on the subject, was stated in the following paragraph, and it was this paragraph that elicited the questions, objections, and correspondence referred to in the foregoing:

Here, then, stands the truth so far as it may be gathered from God's word and the nature of things: There is in man an eternal, uncreated, self existing entity, call it "intelligence," "mind," "spirit," "soul"—what you will, so long as you recognize it, and regard its nature as eternal. There came a time when in the progress of things, (which is only another way of saying in the "nature of things") an earth-career, or earth existence, because of the things it has to teach, was necessary to the enlargement, to the advancement of these "intelligences," these "spirits," "souls." Hence an earth is prepared; and one sufficiently advanced and able, by the nature of him, is chosen, through whom this earth-existence may be brought to pass.

This passage is preceded by another which it is necessary to quote:

By the immortality of the spirit of man, I mean not only a never-ending existence for the "soul" of man in the future, through the resurrection, but a proper immortality that means the eternal existence of the "ego"—interchangeably called "mind," "spirit," "soul," "intelligence"—I mean existence before birth as well as existence after death; for I believe, with some of our modern writers, that the theory that immortality refers to existence after death only is evidently but half a truth. A real immortality is forever immortal, and is existence before life on earth as surely as an existence after death.

To this statement of the immortality of the intelligent part of man, it is objected, first, that

"The pre-existence of the spirit of man is now extended back beyond the 'beginning' that is so often spoken of in the revelations

of God, and the doctrine that we are co-eternal with the Father is specifically taught.”

Second, that it raises the question, “How is it that we are so far behind in the order of eternal progression, if we have had all eternity in which to make progress?—if we have had as long as God the Father, and started from the same plane of intelligence as he did?”*

Third, the Manual doctrine of immortality must lead to the idea that the number of intelligences that could eventually become
* * * * * human beings, must be limited, that is, all that can ever come into existence as human beings already exist, and have always existed, and when they have all concluded (if they have not already done so) to progress by obeying law, then there will be an end to creation; to the works (new works) of God.

Fourth, the “true doctrine of eternal progress must be modified to a parallel of what most of us have heretofore been believing of man, *viz.*, that progress commenced some time in the past and will continue without end for those, at least, who attain to a high order of salvation, if not to all who attain to any degree of salvation. But this will refute the principal axiom that Brother Roberts and Prof. Nelson rely on for the very foundation of their theory—that anything that will have no end, could have had no beginning.” “I don’t know,” says the objector, “how the fact

*Respecting this last question, involving the statement that man started from the same plane of intelligence as God did, I desire to say that in nothing I have written, neither in the Manual, nor in *Mormon Doctrine of Deity*, nor in the *History of the Church*, all of which, as also the present year’s Young Men’s Manual, are criticised for setting forth the above doctrine of the immortality of the “intelligence” of man by the objector quoted—nowhere, I repeat, have I taught that man started on the same plane with God, because I am aware, and have been now a long time, that the word of God in the Pearl of Great Price is directly to the contrary. It is there affirmed that there are differences in the “intelligences” that exist, that God is “more intelligent than them all,” but that notwithstanding one spirit may be more intelligent than another, they may be equal in their eternity: “If there be two spirits, and one shall be more intelligent than the other, yet those two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are *gnolaum*, or eternal;” “I am the Lord thy God, I am more intelligent than them all.”—Book of Abraham, chapter iii: 18, 19, (1902, edition always quoted); and that is doubtless why he is God, because he is more intelligent than the other intelligences or all of them collectively.

that our mortal bodies, which most certainly had a beginning as bodies, will be made immortal and have no end as bodies, can be made to harmonize with this axiom."

Fifth, "in order to verify the claim that the hymn, 'O My Father' was inspired (and I have often heard this statement made by those in responsible positions in the Church), we must understand that, as in the formation of the human body, in the creation of the spirit, the union of the life of two individuals of (in certain respects) opposite or complementary qualifications (sex) is absolutely necessary. If an individual cannot be produced without the union of two other separate individuals, I do not see how we can deny the beginning of the begotten individual. If we believe in the eternal increase that the faithful are promised, we can hardly accept the theory that the spiritual children promised are already existent, and independent of our salvation as they would, in justice, have to be."

Sixth, it is tentatively suggested as a counter-theory to the Manual theory, by the objectors quoted above, "that the life of the parent is imparted to the offspring, and that while it is still a part of the same life or spirit of the parent, and as such did not have a beginning at the time of birth, yet as a separate individual it did have a beginning at the time of birth or conception." This is thought to be a solution of spirit existence "both reasonable, and more in accordance with the apparent, plain meaning of many passages both of ancient and modern scripture."

WORDS USED INTERCHANGEABLY.

It is often the case that misconceptions arise through a careless use of words, and through using words interchangeably, without regard to shades of differences that attach to them; and this in the scriptures as in other writings. Indeed, this fault is more frequent in the scriptures perhaps than in any other writings, for the reason that, for the most part, they are composed by men who did not aim at scientific exactness in the use of words. They were not equal to such precision in the use of language, in the first place; and in the second, they depended more upon the general tenor of what they wrote for making truth apparent than upon technical precision in a choice of words; ideas, not niceness of ex-

pression, was the burden of their souls; thought, not its dress. Hence, in scripture, and I might say especially in modern scripture, a lack of a careful or precise choice of words, a large dependence upon the general tenor of what is written to convey the truth, a wide range in using words interchangeably that are not always exact equivalents, are characteristics. Thus the expressions, "Kingdom of God," "Kingdom of Heaven," "the Whole Family in Heaven," "the Church," "the Church of Christ," "the Church of God," are often used interchangeably for the visible Church of Christ when they are not always equivalents; so, too, are used the terms "Spirit of God," and "Holy Ghost;" "Spirit of Christ," and "the Holy Ghost;" "Spirit," and "Soul;" "intelligence," and "spirits;" "spirits," and "angels." I mention this in passing, because I believe many of the differences of opinion that exist arise out of our not recognizing, or our not remembering these facts; and I hope that some of the difficulties that are supposed to exist, in relation to what, for brevity, I shall call the "Manual Theory of the Soul's Immortality," may disappear.

THE MANUAL THEORY RE-STATED.

Let us first re-state more explicitly, and, if possible, more clearly, the Manual Theory; and then see, not if what has been revealed favors such a conception of things as are set forth in the Manual; but if what has been revealed does not absolutely demand such conclusions; for I hold that, in the main, it is not a matter of choice between two theories, both of which have more or less of reason or scripture to support them, but if credence is to be given at all to what is revealed upon the subject, the Manual Theory of the eternity of the intelligent entity in man must be accepted as true. Now to the restatement of that theory.

1.—There is in that complex thing we call man an intelligent entity, uncreated, self existent, indestructible. He—for that entity is a person, because, as we shall see, he is possessed of powers that go with personality only, hence that entity is "he," not "it,"—he is eternal as God is; co-existent, in fact, with God; of the same kind of substance or essence with deity, though confessedly inferior in degree of intelligence and power to God. One

must needs think that the name of this eternal entity—what God calls him—conveys to the mind some idea of his nature. He is called an “intelligence;” and this I believe is descriptive of him. That is, intelligence is the entity’s chief characteristic. If this be a true deduction, then the entity must be self-conscious. He must have the power to distinguish himself from other things—the “me” from the “not me.” He must have power of deliberation, by which he sets over one thing against another; with power also to form a judgment that this or that is a better thing or state than this or that. Also there goes with this idea of intelligence a power of choosing one thing instead of another, one state rather than another. These powers are inseparably connected with any idea that may be formed of an intelligence. One cannot conceive of intelligence existing without these qualities any more than he can conceive of an object existing in space without dimensions. The phrase, “the light of truth” is given in one of the revelations as the equivalent for an “intelligence” here discussed; by which it is meant to be understood, as I think, that intelligent entities perceive the truth, are conscious of the truth, they know that which is, hence “the light of truth,” “intelligence.” Let it be observed that I say nothing as to the mode of the existence of these intelligences, beyond the fact of their eternity. But of their form, or the manner of their subsistence nothing, so far as I know, has been revealed, and hence we are without means of knowing anything about the modes of their existence beyond the fact of it, and the essential qualities they possess, which already have been pointed out.

2.—These intelligences in the many kingdoms of God, and before the “beginning” of that earth-order of things, with which we are now connected, were begotten spirits. That is to say, a spirit body was provided for them, of which God is the Father; for he is called in the scriptures “the father of the spirits of men,” hence our “Father in heaven.” I use the term “begotten” above instead of “created,” advisedly; and because I believe we are warranted in believing that the “begetting” of spirit-bodies for “intelligences” is an act of generation rather than of creation. The distinction is well stated by one of the early Christian fathers, Athanasius, as follows: “Let it be repeated that a created thing is

external to the nature of the being who creates; but a generation (a begetting, as a father begets a son,) is the proper offspring of the nature." That is to say, through generation the father imparts of his own nature to his offspring; so that intelligences when begotten spirits have added to their own native, underived, inherent qualities somewhat of the father's nature also, and are veritably sons of God. More has been revealed upon this spirit-state of existence than upon the one that precedes it. We know for instance that the form of the spirit in outline, at least, is like the form of the human body of flesh and bone, which subsequently the spirit inhabits in the earth life, that he meets in the assemblies of spirits; that he exercises agency, that he is obedient to law, or rebels against it, as he chooses; that he is righteous or unrighteous as he wills; that he is capable of receiving or imparting intelligence. In a word, he is capable of participating in a very wide range of activities. And so far as the Savior was concerned, even in spirit-life he was capable of exercising creative powers, "for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are created by him and for him."

3.—Spirits are begotten men through generation, and the spirit-body inhabits one of flesh and bone, which the spirit moulds and fashions after its own likeness, which shines out of, and expresses itself through, the earth-body. The spirit in this earth-life united to himself certain elements of this world-matter which he makes peculiarly his own. These elements are as eternal as the substance of his spirit-body, or the intelligent entity inhabiting it. No one of these was ever created in the sense of being brought forth of nothing, they always existed; they are eternal things brought into the relationship in which we see them—relationship essential to their highest good. The union of spirit and element we are told, is in some way essential to "a fulness of joy; and when separated, man cannot have a fulness of joy."

4.—The spirit and body of man are separated by death, but only for a time; the revelations of God assure us that there shall be a resurrection as universal as death has been; and that man after the resurrection, and through it, becomes inseparably connected

with his body—he becomes a “soul;” for “the spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul.” What such a redeemed soul may become, by accepting the truth and living it, with God and good men as friends and guides, and also an eternity in which to work out the problems of existence, opens a field for thought that is very inviting, but foreign to our immediate purpose.

IS THE ABOVE ORDER DEMANDED BY REVELATION?

The task now before us is to ascertain if the above order of things respecting man's existence is demanded by what has been revealed upon the subject.

Our system of eschatology teaches that Jesus Christ and men are of the same order of beings; that men are of the same race with Jesus, of the same nature and essence; that he is indeed our elder brother; and while very far removed from us in that he is more perfect in righteousness, and more highly developed in intellectual and spiritual powers, yet these differences are of degree, not of kind; so that what is revealed concerning Jesus, the Christ, may be of infinite helpfulness in throwing light upon the nature of man and the several estates he has occupied and will occupy hereafter.

The co-eternity of Jesus Christ with God, the Father, is quite universally held to be set forth in the preface of John's gospel, which is so familiar that it need not be quoted here. Moreover, to us who accept the new dispensation of the gospel, through the revelations of God to the Prophet Joseph Smith, the doctrine of John's preface comes with increased emphasis by reason of the proclaimed extension of the principle of the co-eternity of God, the Father, and Jesus Christ, to other beings, namely, to men; and by asserting also the fact that the intelligent entity in man, the mind, was “not created or made, neither indeed can be.” The following is from the revelation:

John saw and bore record of the fulness of my glory * * * *
and he bore record saying, I saw his glory that he was in the beginning before the world was; therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the Light and the Redeemer of the world, the Spirit of Truth who came into the world because the world was made by him, and in him was the life of men and the light of men.

Such is the account which Jesus gives of John's testimony; and now Jesus himself:

And now, verily, I say unto you, I was in the beginning with the Father, and am the first born. * * * * Ye [referring to the brethren who were present when the revelation was given] were also in the beginning with the Father, that which is spirit, even the spirit of truth. * * * * Man [meaning the race] was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit.

Here we have the co-eternity of Jesus and of all men most emphatically stated: "I was in the beginning with the Father. * * * * Ye were also in the beginning with the Father, that which is spirit;" that is, that part of you that is spirit. "Man," that is all men, the term is generic—"man was in the beginning with God." And then mark what follows: "Intelligence"—the part that was with God in the beginning, the entity of man which cognizes the truth, that perceives that which is, mind, say,—"intelligence, or the light of truth, was not created or made, neither indeed can be."

Again, in the Book of Abraham, this true eternity of the "intelligence" or "mind" of man, is affirmed; though the term "spirit" is used when it would have been clearer if "intelligence" had been the word used. Reference to the context quoted will show that "spirits" and "intelligences" are used interchangeably.

If there be two spirits [intelligences], and one shall be more intelligent than the other, yet these two spirits [intelligences], notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are *gnolaum*, or eternal.

The foregoing it should be remembered is the word of God. It is revelation. I know not how more emphatically what some of the critics of the Manual Theory call the "no-beginning, and no-end axiom," could be more strongly stated. Then again the Lord said to Abraham: "I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences

thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen. Now the Lord had shown unto me, Abraham, the intelligences that were organized [intelligences who had been begotten spirits] before the world was; and among them were many of the noble and great ones; and God saw these souls* that they were great, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among them that were spirits* [the above "organized intelligences," or intelligences that had been begotten spirits], and he saw that they were good." What is said in these scriptures warrant what the Prophet Joseph taught at the April conference of the Church, in 1844; and what the Prophet then said emphasizes and makes very clear the meaning of these revelations by which he had been instructed:

The soul—the mind of man—the immortal spirit—where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world, for God has told me so, if you don't believe me, it will not make the truth without effect * * * * We say that God himself is a self-existent being. Who told you so? It is correct enough, but how did it get into your head? Who told you that man did not exist in like manner, upon the same principles? * * * * Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits,† for they are co-eternal with our Father in heaven. * * * * The spirit of man is not a created being; it existed from eternity, and will exist to eternity.

Here, then, is our proof from God's word that there is a part of man, the intelligent entity in him, that is not a "created" or even a "begotten" thing. It not only was not created, but is declared to be uncreatable. Then it must be self-existent, uncreated. It always existed. It follows, therefore, that it is co-eternal with God and Jesus Christ. It existed before all "beginnings" that relate to the earth-order of things; it has been present in all

* Observe how in this passage "souls," "organized intelligences," "spirits," are used interchangeably.—Bk. of Abraham, ch. iii: 21-23.

† Here the prophet doubtless uses the word "spirit" interchangeably with "intelligence," and means the latter.

"beginnings," and will be in many more, since it is truly immortal, truly eternal, without beginning and without end; as indestructible as it is uncreatable. The evidence for what is here presented, I think must be conclusive to those who accept the revelations of God to men in our dispensation, and the testimony of the Prophet Joseph Smith.

THE FATHER OF SPIRITS.—SPIRIT BODIES.

And now as to the second statement in the Manual Theory; *viz.*, These intelligences are begotten spirits, and live as spirit-bodies before they tabernacle in the flesh.

Sure it is that God, the Father, is the Father of the spirits of men. "We," says Paul, "have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?"

According to this, then, there is a "Father of spirits." It follows, of course, that "spirits" have a father—they are begotten. It should be remarked that the term, "spirits" in the above passage cannot refer to the self-existent, unbegotten intelligences of the revelations, considered in the foregoing pages; and certainly this relationship of fatherhood to spirits is not one brought about in connection with generation of human life in this world. Paul makes a very sharp distinction between "Fathers of our flesh" and the "Father of spirits," in the above. Fatherhood to spirits is manifestly a relationship established independent of man's earth-existence; and, of course, in an existence which preceded earth-life, where the uncreated intelligences are begotten spirits. Hence, the phrase "shall we not be subject to the Father of spirits and live?"

Christ is referred to, by the writer of the epistle to the Colossians, as the "first born of every creature;" and the Revelator speaks of him as "the beginning of the creation of God;" and in the revelation already quoted so often in this article,* Jesus represents himself as being in the "beginning with the Father;" and as "the first born."

* Doc. and Cov. sec. xciii.

The reference to Jesus as the "first born of every creature" cannot refer to his birth into earth-life, for he was not the first-born into this world; therefore, his birth here referred to must have reference to the birth of his spirit before his earth life.

The reference to Jesus as the "beginning of the creation of God," cannot refer to his creation or generation in earth-life; for manifestly he was not the beginning of the creations of God in this world; therefore, he must have been the "beginning" of God's creation elsewhere, *viz.* in the spirit world, where he was begotten a spiritual personage; a son of God.

The reference to Jesus as the "first born"—and hence the justification for our calling him "our Elder Brother"—cannot refer to any relationship that he established in his earth-life, since as to the flesh he is not our "elder brother," any more than he is the "first born" in the flesh; there were many born as to the flesh before he was, and older brothers to us, in the flesh, than he was. The relationship of "elder brother" cannot have reference to that estate where all were self-existent, uncreated and unbegotten, eternal intelligencies; for that estate admits of no such relation as "elder," or "younger;" for as to succession in time, the fact on which "younger" or "elder" depend, the intelligences are equal—equal as to their eternity. Therefore, since the relationship of "elder brother" was not established by any circumstance in the earth-life of Jesus, and could not be established by any possible fact in that estate where all were self-existing intelligences, it must have been established in the spirit life, where Jesus, with reference to the hosts of intelligences designed to our earth, was the "first born spirit," and by that fact became our "Elder Brother," the "first born of every creature," "the beginning of the creations of God," as pertaining to our order of existence.*

* "As pertaining to our order of existence." I call attention to this qualifying clause in a foot note because I do not wish to delay the conclusion of the argument in the text at this point by inserting a discussion of it there; and yet I believe the principle indicated in the clause is very important, not only in the discussion in hand, but it has an important bearing upon the whole phraseology and meaning of our scripture. The fact is that the revelations from God in the Bible and all other scriptures are, in the main, local; that is, they pertain to our earth and that order of

Now take these several circumstances together, count them as cumulative evidence and cumulative argument, and the truth here sought in them becomes very apparent.

But it is in the Book of Mormon that we have the revelation which gives most light upon this spirit-existence of Jesus, and, through his spirit-existence, light upon the spirit-existence of all men. The light is given in that complete revelation of the pre-existent, personal spirit of Jesus Christ, made to the brother of Jared, ages before the spirit of Jesus tabernacled in the flesh. The essential part of the passage follows:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ; * * * and never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. *Behold this body which ye now behold, is the body of my spirit;* and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

What do we learn from all this?

worlds with which it is connected, and that order of existence to which we belong. Hence, when God's word says, "In the beginning God created the heaven and the earth," etc.; and "thus the heavens and the earth were finished and all the hosts of them," he has reference not to any absolute "beginning," or absolute "finishing," but only the "beginning" and "finishing" as pertaining to our earth and the order of creation with which it is connected; and the "hosts" that pertain to our order of existence, not absolutely to all existences. The revelations we have received of God, let it be said again, are local, they relate to us and our order of existence; they may not at all, except in the most casual and general way, refer to that order of worlds connected with and governed by the Pleiades, or of Orion, much less to the further removed constellations and their systems of worlds.

We learn from the Pearl of Great Price that when the Lord gave those revelations to Moses by which the prophet was enabled to write the creation history of our earth, the local character of those revelations was expressly stated: "Worlds without number," said the Lord to Moses, "have I created—but only an account of this earth and the inhabitants thereof give I unto you—Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak * * * In the beginning I created the heaven and the earth on which thou standest." The subject is too important for treatment in a footnote, but in passing I merely desired to call attention to the important bearing it has upon the subject in hand, as also upon our whole system of thought and exposition of the scriptures.

First, let it be re-called that according to the express word of God "intelligences" are not created, neither indeed can they be. Now, with the above revelation before us, we are face to face with a something that was begotten, and in that sense a creation, a spirit, the "first born of many brethren;" the "beginning of the creations of God." The spirit is in human form—for we are told that as Christ's spirit body looked to Jared's brother, so would the Christ look to men when he came among them in the flesh; the body of flesh conforming to the appearance of the spirit, the earthly to the heavenly. "This body which ye now behold is the body of my spirit"—the house, the tenement of that uncreated intelligence which had been begotten of the Father a spirit, as later that spirit-body with the intelligent, uncreated entity inhabiting it, will be begotten a man. "This body which you now behold is the body of my spirit." There can be no doubt but what here "spirit," as in the Book of Abraham, is used interchangeably with "intelligence," and refers to the uncreated entity; as if the passage stood; "This is the body inhabited by my intelligence." The intelligent entity inhabiting a spirit-body make up the spiritual personage. It is this spirit life we have so often thought about, and sang about. In this state of existence occurred the spirit's "primeval childhood;" here spirits were "nurtured" near the side of the heavenly Father, in his "high and glorious place;" thence spirits were sent to earth to unite spirit-elements with earth-elements—in some way essential to a fulness of glory and happiness—and to learn the lessons earth-life has to teach. The half awakened recollections of the human mind may be chiefly engaged with scenes, incidents and impressions of that spirit life;* but that does not argue the non-existence of the uncreated intelligences who pre-

* It is interesting to note that this truth, at least in part, seemed to impress itself upon the great minds of the antique world. Cicero says, in speaking of the spirit of man: "I might add that the facility with which youth are taught to acquire numberless very difficult arts, is a strong presumption that the soul (spirit) possessed a considerable portion of knowledge before it entered into the human form, and what seems to be received from instruction is, in fact, no other than a reminiscence or recollection of its ideas." "This at least," he adds, "is the opinion of Plato."

cede the begotten spiritual personages as so plainly set forth in the revelations of God.

Relative to the earth-life of spirits, as men and women, we have no occasion to speak further in this writing; nor are we called upon to consider man's future life, since it is conceded that the future life of man will be the life of a resurrected, immortal—that is, never-ending being, with immense possibilities. The questions that have arisen in respect of what we have called the "Manual Theory" of the immortality of the intelligence of man, related to the past rather than to the future; and, therefore, with the past we have more especially dealt; that the doctrine of the Manual is in harmony with what God has revealed, and what the Prophet Joseph taught upon the subject, admits of no doubt.

DIFFICULTIES OF THE THEORY.

That there are difficulties involved in the theory of self-existing, uncreated intelligences, is freely conceded. Such, for instance, as the difficulty of understanding how the first transition took place from self-existent, intelligent entity to spiritual personage, such as the Book of Mormon reveals the Christ to have been. Is the answer to this "there was no 'first;' these things, this process, has always been going on; 'beginnings,' 'first transitions' from self-existing intelligences to spirit personages are terms that deal with relative conditions, not absolute ones"—is this the answer? If so, it must be conceded that such an answer is as difficult to understand as the doctrine that would require a "beginning" or a "first transition."

Relative to the idea that the human body, as a body, had a beginning, and that in its resurrected state will continue always to exist, and this necessary admission being destructive of the axiom that holds that that which has no end could have had no beginning; the objectors themselves meet the objection thus raised by recognizing the fact that it is only as an organization that man's body has a beginning; the matter of which it is composed confessedly had no beginning, the elements composing it existed before, under other forms; but the elements of which the body is composed are eternal according to the express word of God. Eternal elements are be-

gotten bodies, of definite form: but there is no particle of the body that did not have an existence from eternity, so that in the larger and truer sense of things even the body of man had no beginning, even as it will have no end.

I appreciate the difficulty suggested by one who questions the correctness of the Manual Theory—"How is it we are so far behind in the order of eternal progression if we have had all eternity in which to make progress?" On every hand, we feel the pressure of our own intellectual limitations, when dealing with these questions; and, therefore, for one, I feel the more need of relying upon what God has revealed upon these subjects, and trusting to time and more enlightenment from the Lord through revelation to make clear what now seems obscure; to make easy to understand what now seems incomprehensible. It is because I believe what God has revealed upon the subject that I presented the views set forth in the Manual, and which I have amplified in this paper. I trust one thing is made clear, for I have had but that one object in view in this writing, and that is, that whatever difficulty in the way of apprehension may exist, or however unexplainable some features of the Manual doctrine may be in our present state of knowledge and limited development of intellectual powers, I trust it is clear that this Manual theory is now seen to be in harmony with what God has revealed upon the subject; if that appears, my task is completed. I shall trust the rest to a further development of knowledge, and to further enlargement of intellectual powers in man, for the explanations and removing of difficulties that seem to exist.

It might be suggested, however, that we are not in such state of knowledge respecting man's status or relationship to "eternal progression," as to form any adequate judgment upon it. To what extent his splendid powers may be veiled, who can say? It is said of Jesus, "in his humiliation his judgment was taken away." "It pleased the Father that in him should all fulness dwell;" yet "he received not a fulness at the first, but received grace for grace." From which I gather that the awakening of the Son of God in his earth-life to the consciousness of the really great powers he possessed was a gradual awakening. It was not until after his resurrection, that he seems able to come to his disciples and say: "All power is given unto me in heaven and in

earth, go ye therefore and teach all nations." And what latent powers may be in like manner hidden in man, until after his resurrection, or what station in the line of "eternal progression" he now holds, we may not say. In his humiliation, in this earth-life, his judgment, too, may be taken away, his station in the line of eternal progression concealed, and his shining qualities veiled.

VALUE OF THE DOCTRINE OF ETERNAL EXISTENCE.

But what is the value of this doctrine of the eternal existence of uncreated intelligences? In what way does it contribute to the better apprehension of that which is, the truth? These considerations, of course, should not be and are not our first concern. Our first consideration should be and has been the truth of the thing. But since that is now settled by what God has revealed about it, we may well, if possible, ascertain what helpfulness there is in the doctrine, for the right apprehension of the general scheme of things. This apprehension, I believe, it affects in a very vital way. As matters now stand, the usually accepted Christian doctrine on the matter of man's origin is that God of his free-will created of nothing the spirits and bodies of men. That they are as he would have them, since in his act of creation he could have had them different if he had so minded. Then why should he—being infinitely wise and powerful and good, for so the creeds represent him—why should he create by mere act of volition beings such as men are, not only capable of, but prone to, moral evil? Which, in the last analysis of things, in spite of all special pleadings to the contrary, leaves responsibility for moral evil with God? God's creative acts culminating thus, the next pertinent questions are: Then what of the decreed purpose of God to punish moral evil? and what of the much vaunted justice of God in that punishment. Wherein lies the just responsibility of man if he was so created as to love evil and to follow it?" It is revolting to reason, as it is shocking to piety to think, that God of his own free will created some men, not only inclined to wickedness, but[?]desperately so inclined; while others, he of his own volition created with dispositions naturally inclined toward goodness.

In like manner stands it with man in relation to his inclination to faith, and to disbelief: and yet, under the orthodox belief all are included under one law for judgment!

THE PARENT-DERIVED THEORY OF EXISTENCE.

I shall be told, however, that this is not the case of those objectors to the Manual Theory to whom this article is an answer; since they hold "that the life of the parent is imparted to the offspring, and that while it is still a part of the same life or spirit of the parent, and as such did not have a beginning at the time of birth, yet, as a separate individual it did have a beginning at the time of birth or conception." But even this theory is not free from its difficulties. First in the way of it is the very positive statements in the revelations of God, and the teaching of the Prophet Joseph Smith, that hold to the independent, self-existent intelligences, as already set forth. Second, under this parent-derived theory there is an accounting to be made for the fact of perfect beings, celestial, resurrected beings, bringing forth by act of generation spirit-offspring so widely different from one another, as spirits are known to be, some inherently pious, holy by nature, others vicious, and of all varieties of disposition and intelligence; which facts, while not involving those who hold to this theory in all the difficulties of the generally accepted orthodox, or Christian theory of spirit origin, still in lessened degree it involves them in those difficulties.

On the other hand, under the conception of the existence of independent, uncreated, self-existent intelligences, who by the inherent nature of them are of various degrees of intelligence, doubtless differing from each other in many ways, yet alike in their eternity and their freedom; with God standing in the midst of them, "more intelligent than them all,"* and proposing the betterment of their condition—progress to higher levels of being, and power† through change—under this conception of things how stand matters? There is the begetting of these intelligences, spirits; the spirits, men; the men, resurrected personages of infin-

* Book of Abraham, chap. 3: 19.

† Book of Abraham chap. 3.

its possibilities; at each change increased powers for development are added to intelligences, yet ever present through all the processes of betterment is the self-existent entity of the "intelligence" with the tremendous fact of his consciousness and his moral freedom, and his indestructibility;—he has his choice of moving upward or downward in every estate he occupies; often defeating, for a time, at least, the benevolent purposes of God respecting him, through his own perverseness; he passes through dire experiences, suffers terribly, yet learns by what he suffers, so that his very suffering becomes a means to his improvement; he learns swiftly or slowly, according to the inherent nature of him, obedience to law; he learns that "that which is governed by law, is also preserved by law, and perfected and sanctified by the same; and that which breaketh law abideth not by law, but seeketh to become a law unto itself and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still."* This conception of things relieves God of the responsibility for the nature and status of intelligences in all stages of their development; their inherent nature and their volition makes them primarily what they are, and this nature they may change, slowly, perhaps, yet change it they may. God has put them in the way of changing it by enlarging their intelligence through change of environment, through experiences; the only way God effects these self-existent beings is favorably; he creates not their inherent nature; he is not responsible for the use they make of their freedom; nor is he the author of their sufferings when they fall into sin: that arises out of the violations of law to which the "intelligence" subscribed, and must be endured until its lessons are learned.

This conception of the order of things, as to the existence of "intelligences" and in the moral government of the world, discovers a harmony in that government which at once challenges our admiration, and bears evidence of its truth, that attaches not to other conceptions of spirit existence or of that government, not-

* Doc. and Cov. Sec 88; 34, 35.

withstanding some existing difficulties that our limited comprehension of such high things leave unexplained.

REFLECTIONS.

Meantime, I rejoice in so much of knowledge as is vouchsafed to us in the revelations of God about the existence of man, past and future. By the light thus given, we may see further than by any other light whatsoever. We can see further, and know more than the philosophers have taught or can teach. I think we may know more about those things in this dispensation of the fulness of times than men have known even in the previous dispensations of the gospel. Not because there is any way of excellence in us over and above men in times past; that we are otherwise endowed with intellectual or spiritual power than they were; but simply that God has been pleased to reveal more upon these matters in our dispensation than in former ones. And in his revelations upon these subjects in our day, how marvelously has man been exalted! God has introduced him unto the very midst of his eternities, and there given him the opportunity to contemplate things as they have been, as they are, as they shall be—to contemplate truth! To stand in the temple of the universe and be instructed of God! Then, again, the things which God has revealed concerning the eternity of the intelligent entity in man but matches with other great truths he has revealed that might be called the Great Correspondences. Let me state a few of them:

1. "There are many kingdoms, * * * and there is no space in the which there is no kingdom; and there is no kingdom in the which there is no space." By "kingdoms," here, the prophet does not have reference to a body of people ruled by a monarch; but to existences or substances under the dominion of law. This affirmation of the correlative existence and infinite extension of space and substance (matter) anticipated the best thought of modern scientists upon the subject.

2. "Unto every kingdom," (again existences, substances under the dominion of law)—"unto every kingdom is given a law, and to every law there are certain bounds also and conditions." In other words, "even laws have their laws," which latter state-

ment of the same truth Henry Drummond, sixty-one years after the prophet, characterized as "one of the most striking generalizations of recent science."

3. The existence of uncreated intelligences; and the corollary, eternal elements. "The elements (meaning matter in the last analysis of it)—the elements are eternal." The elements, then, have no beginning, and have no end, any more than intelligences have; both are eternal. "The elements are the tabernacle of God," says the prophet, "yea, man is the tabernacle of God, even temples."

4. There is a necessary opposition in all things: good, evil; joy, sorrow; pain, pleasure; light, darkness; freedom of intelligences, but responsibility for the use of that freedom. All which is essential to the harmony, to the progress, of things, to working out the highest glory, and happiness of eternal intelligences.

These are a few parallel truths in the "Mormon" system of eschatology. As they are combined and worked out in "Mormon" thought, you shall not find the like of them for excellence elsewhere among the conceptions or doctrines of men.

There is the correlative existence, and the necessary existence, of space and matter.

There is the reign of law co-extensive with space and substance.

There is the doctrine of opposite existences, the thing alone which makes the agency of intelligences possible.

There are uncreated intelligences, and uncreated elements.

Something with power to know, something to be known.

Something to act, something to be acted upon. Truth, and "the light of truth."

"Uncreated intelligences, and elements that are their tabernacle."

And last of all, but not least, this as a working principle of the universe:

The work and glory of God is "to bring to pass the immortality and eternal life of man," as man.

And this as the result:

"Men are that they might have joy."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him, purifieth himself, even as he, [the Christ] is pure." (I John 3: 2, 3.)

* * * * *

In the presence of these great principles revealed of God, I say—Father from my lowly station in this world, where limitations, intellectual and spiritual, press heavily upon us from every side, and where human weakness humbles the spirit and hinders its attainment of that knowledge which but for this it might attain: where temptations are constant and power of resistance is intermittent; where, at best, we see things but in part, and therefore imperfectly—as through a glass darkly—from the midst of these conditions, I venture to uplift a thought to thee, and thank thee for the revelation of these truths to thy children. I thank thee for making us to know that we are so near akin to thine own self; that in very essence we are akin to thee, and that by the keeping of thy law—to which, of our own volition, acting on that agency which is an inherent quality of intelligences, we did subscribe—we may dwell with thee eternally in the heavens. For all this, I thank thee, and humbly pray for grace, that in my day, and with such strength as thou canst supply, I may be constant in these great truths, and teach them to others; until they feel their power and uplifting strength, as I do now.

Salt Lake City, Utah.

MY PRAYER.

(For the Improvement Era.)

O Father, merciful and kind;
 I kneel, a little child, tonight,
 With contrite heart and prayerful mind,
 My spirit proud, is humble in thy sight.
 For you alone can know and share
 My joys, my hopes, my trembling fears,
 And you alone can help me bear
 My pain, my bitter grief, and tears.
 My prayer tonight is, Lord, to you:
 Preserve me from the Tempter's wiles;
 And keep me always pure and true,
 To bask in thy approving smiles.

Give me the strength to help the weak,
 And sympathy for all mankind;
 Forever gentle, kind and meek,
 Help me the broken hearts to bind.
 Let me aid others, near thee reach,
 And promulgate thy gospel right,
 Help me the darkened mind to teach
 The beauty of the gospel light.
 The glory, Father, shall be thine;
 I crave but sanction in thy sight,
 The honor to be yours, not mine.
 This is my humble prayer tonight.

Laie, Sandwich Islands.

EMMA FIDEL HAMLIN.

EARLY-DAY RECOLLECTIONS OF ANTELOPE ISLAND.

BY SOLOMON F. KIMBALL.

II.

Antelope Island is about eighteen miles in length, and from four to six miles in width. The east side of it is comparatively smooth, and a good wagon road extends almost its entire length. On the west side there are many beautiful little glens, coves and precipitous canyons, and the land is rough and rugged from one end to the other.

The wild horses that once roamed over it possessed characteristics peculiar to themselves, and in many ways seemed to be as intelligent as human beings. There were two reasons for this. In the first place, they came from good stock. The "Mormon" Church, under the direction of Fielding Garr and Briant Stringham, invested thousands of dollars in valuable stallions and brood mares which were turned loose on the island. In the second place, they became nimble, wiry and sure-footed by continually traveling over the rough trails of the island from the time they were foaled until they were grown. It became second nature to them to climb over the rugged mountain sides, and to jump up and down precipitous places four or five feet high. The speed which they could make while traveling over such places was simply marvelous. They neither stumbled nor fell, nor matter how rough the country nor how fast they went. They were naturally of a kind disposition, and as gentle as lambs, after having been handled a few times. But with all of their perfections, they had a weakness

that made many a man's face turn red with anger: they loved their island home, and it was hard to wean them from it. When a favorable opportunity presented itself, during the summer months, they would take the nearest cut to the island, swimming the lake wherever they happened to come to it, and keep going until they reached their destination. Lot Smith's favorite saddle horse played this trick on him several times, even taking the saddle with him on one occasion.

Briant Stringham died in 1871, and, sad to say, after that there was no interest taken in the island horse. There were then about five hundred, and they were allowed to run wild. For four years they never saw a human being. The Church people were anxious to get them off, and, in 1875, contracted with Chambers, White & Company, agreeing to let them have one-half of all they could deliver in Salt Lake City. These parties employed four horsemen to assist them. They shipped their outfit over to the island and began work at once. Near the north end, on the east side, they built a corral close to the lake. Ten tons of hay were stacked in the center of it. They built a fence from the corral to a little steep bluff, a half mile away. This formed a wing on the south side, and the lake formed one on the north. They were then ready for business. Stationing their hired men along the north end of the island, to prevent the wild horses crossing to the east side, the three contractors rode south in search of horses. They had not gone far when they discovered between sixty and seventy head grazing on a low side-hill. Keeping out of sight, until they came close in behind the horses, a signal was given and a rush made towards them. The wild animals started in the right direction, and everything seemed to work like a charm. One of the contractors, an old stage-driver, dressed in white, who had never chased wild horses over a rough country before, got his eyes fastened upon several beautiful animals which he thought would make good stagers. With his hat in one hand, and his bridle reins in the other, he went tearing down the hill, as if the "Old Nick" himself was after him. He followed a narrow trail through sagebrush as high as his horse's back, and soon came to a place where the trail forked. He took the right hand fork and his horse took the left. He went sailing over the high sagebrush

like a seagull in a whirlwind. His saddle horse was found several days later, and the old man was ready for another run by that time.

Everybody took a hand in the chase, as it meant several thousand dollars, provided this band could be corralled. The men were all excited; discipline and prearrangements were thrown to the wind. The wild horses were almost frightened to death, and were in the lead at least half a mile. They ran into the corral, around the haystack, and out of the gate. Every last one of them got away. This was a sad disappointment, and far-reaching, since an island horse was never known to be caught in the same trap twice. It seemed like all the other horses on the island had been let into the secret, for the next day they could not find one within ten miles of there. Mr. Chambers and his companion rode around the island to scare them back, but had a hard time to find the blind trails that led north, on the west side. The country for miles around seemed to be made up of large and small boulders cropping out of the ground from one to ten inches, which made it almost impossible for valley-raised horses to travel. There was one place where they had to jump their horses up a steep cliff almost four feet high. They had to lead them for miles, the country was so exceedingly rough. Their horses went stumbling along as if foundered. Subsequently they rode around the island almost every day for two months, and became acquainted with every nook and corner. They visited old "Daddy" Stumps' home several times, and found nothing left but the old cabin. Inside was a prospector's outfit, with several week's provisions on hand, but no sign of any person.

One of the most beautiful little nooks on the island, is on the top of the mountains, five miles from the north end. It covers about one square mile of ground, and slopes to the west. It is made up of low hills and shallow hollows, dotted here and there with cedar and other evergreen trees. A half mile below, is a small pool of living water, the only place within five miles where one can get a good drink. This was the home of the wildest horses.

On one occasion they saw an antelope galloping over the hills with one of these wild bands. It was probably the only one left to represent its once numerous kind. In early days, when numer-

ous, they learned to regard the horse as their best friend. During hard winters, when the grass was deeply covered with snow, the horses out of necessity would paw the snow off the grass and eat the best of it, then move along to pastures new. The half starved antelope followed closely on their heels, to gather the crumbs that fell from the proverbial "table." The antelope's appreciation of this generous act was not soon forgotten, so, during the summer months, when times were good and they were feeling the benefit of the rich bunch-grass that had taken effect upon their lean ribs, they felt honored to have the privilege of romping over the island with their highly esteemed friends and benefactors. On one occasion, in the early fifties, when Heber P. Kimball and companions were corralling one of these wild bands, a herd of antelope ran along with them almost to the house. Hebe, touching the flanks of his horse with his spurs, darted out towards them and lariatied the fattest one in the bunch, the others then scampering off to the foot-hills.

When Mr. Chambers and companion visited such places, the wild horses generally discovered them first, as they appeared to have their sentinels out in time of danger, while their scent was as keen as a bloodhound's, giving them a double advantage. When they saw one coming, the old stallion, the leader of the band, would hide his family of horses behind a clump of cedars or in some other convenient place. He would then get back of a high rock and stand upon his hind legs, resting his front feet upon the rock, peeping over so that he showed no part of his body but the top of his head. Many times they were seen doing this as well as other tricks of a similar nature. They would then watch the movements of their pursuers, and when these got disagreeably close, the horses gave the alarm, and away the animals would go, single file over the rough mountain trails, at the rate of ten miles an hour.

Another trick the horses often played was this: When they saw one coming towards them, they would run at full speed over the nearest ridge and, just before going out of sight, would turn sharply to the right or left. Then, when well out of sight, would wheel around and run in the opposite direction. Their followers, at breakneck speed, would cut across the country to

head them off, but when they reached the top of the ridge, would discover that the horses had gone the other way, and out of sight. They kept a person guessing all the time, and none could tell what trick they would spring next.

Near the north end of the island, to the west side, is a little mountain that projects out into the lake. By following the lake shore, it was about four miles from this mountain to the corral. After the horses had been driven from the south end of the island, they generally took refuge behind this little mountain. The men ran them through the deep sand the whole distance around to the corral, and in this way captured nearly one hundred head. One day the men got about ninety wild horses behind this mountain, but, unfortunately, some of them were the same that had been corralled before but had gotten away. After they had been run through the sand to the extreme north end of the island, rather than be corralled, they lunged into the lake and swam to the promontory, some fifteen or twenty miles away.

Among the first horses caught were some of the largest and best on the island. During the month of May there came a severe snowstorm, and eighteen of the most valuable of these chilled and died. The balance were shipped to Layton and placed in a pasture where they remained until the men had completed their work. Several of the island horses were used as saddle animals to take the place of the clumsy valley horse, which was not fit to ride over a rough country.

By the middle of June, the horses on the island were as fat and sleek as seals, and the large bands were broken up into small ones. The men worked faithfully for ten days, but never corralled a horse, and were almost discouraged. They finally adopted a new plan. There was a place on the west side where two trails paralleled each other for a mile. Apparently there was no way of crossing the island for several miles south of this point. Neither was there any way of getting around these trails, or going from one to the other. At the north end of the upper one was a natural gate formed by two large rocks. Here the men spent a week in building a stone corral. They walled up the lower trail at the south end to prevent the horses from going that way. While this work was going on, they often saw wild horses looking

over the tops of high rocks at them. When their work was completed, they rode back to camp with a good deal of joy and satisfaction, feeling they had at last outwitted the cunning and crafty island horse. Bright and early the next morning, they rode south, on the east side, scaring up wild bands as they went, heading them in that direction. They also went around the south end, at the same time taking precautions to prevent the horses from crossing back to the east side. They then rode northward visiting every nook and corner, and making a clean sweep as they went. There was a good deal of enthusiasm among them, and excitement was at a high pitch. Their expectations were so great that they could hardly contain themselves. The majority of them were afraid that the corral would be too small, as they expected to capture almost every horse on the island, that day. They rode slowly along until they reached within a few hundred feet of the rock enclosure, when, with a rush and whoop, they ran their horses to the entrance of it. But lo and behold, all they discovered was a large horse track. This horse had deliberately walked into the corral, all around it, and then out again, and was gone! It seemed as if he had been sent there to inspect the work and report to the proper horse authorities, and that the news had been sent broadcast over the island, warning every horse of the cunning trap laid for them. Suffice it to say, every horse that had been driven around the south end of the island that day, had crossed to the east side, over a secret pass which only the horses knew.

The men were dumbfounded and disgusted with themselves, and everything connected with Antelope Island. They rode back to camp with drooped heads, and not one of them uttered a word or batted an eye. They got their outfit together and the next day were in Layton "necking" island horses and getting them ready for the final drive to Salt Lake City. To cap the climax, sixteen head of their best horses lifted their heads and tails skyward, and with several snorts made a bee-line for the Sand Ridge. They went over fences, ditches, chicken coops and everything in front of them. Single file, they followed the railroad track, until they came to the railroad bridge over Kay's Creek. It was about one hundred feet across it, with sharp-edged ties at both ends. They planted their feet squarely upon these ties, better than a

man could have done, and trotted right over. Not one of them stumbled or made a misstep. A farmer's horse in the field close by became excited and undertook to follow them, but the first step he took on the sharp-edged ties, he went head over heels almost breaking his neck. After the horses had reached the Sand Ridge northwest of Layton, all the horsemen in Davis county could not have brought them back.

The people of Kaysville stocked the island with ten thousand head of sheep. Feed became scarce, and many horses died of starvation. Adam Patterson, in 1877, purchased ten thousand acres of railroad land on the island, and the sheep were moved off that year. The Island Improvement Company obtained possession of the island, in 1884, and there were about one hundred wild horses left. They had become a nuisance, and Mr. John H. White and others went there with their long-range guns and exterminated them. Thus ended the horses of Antelope Island, once the pride of such men as Brigham Young, Heber C. Kimball and hundreds of others who knew the value of a good horse.

The old Church house, built by Fielding Garr, in 1849, still remains in good condition. Mr. Scott Gamble, who has charge of the company's interests there, now lives in it. There are twenty-four hundred acres of land fenced in, and one thousand acres under cultivation. Thirty head of buffalo and six hundred head of Hereford cattle now roam over the island. Mr. John H. White, who has had more to do with Antelope Island since the days of Brigham Young than any other man, thinks that the day is not far off when the west side of the island will become one of the most noted pleasure resorts west of the Mississippi river. At some time not far away, the old veteran horseman who once chased wild horses over the island intends to visit it once more with some of his friends, and all who are able will ride over its rocky trails to view the scenes of their boyhood days. The festivities will close with an old fashioned camp-fire supper.

[THE END.]

Salt Lake City, Utah.

A PROPHETIC INCIDENT.

BY HEBER Q. HALE, ASSISTANT COMMISSIONER OF IMMIGRATION,
LABOR AND STATISTICS OF THE STATE OF IDAHO.

When Captain Lot Smith had his company of volunteers with their teams lined up in front of the Lion House, in Salt Lake City, to be reviewed by President Brigham Young, before embarking on the perilous expedition of the spring of 1862, it was discovered that his organization was not complete—he lacked a wagon-master.

When questioned by the President as to whom he would like for the position, the captain replied, "I want Sol. Hale." A man from the line spoke up, stating that he had just seen Mr. Hale drive into town. J. Q. Knowlton was immediately dispatched to bring him before the President, in his office.

When Mr. Hale entered, President Young informed him that he was organizing a company to go east and set in order the stage lines and stations which had been much interfered with and, in many instances, burned by the Indians, and to protect in-coming immigrant trains, and that he was wanted to go with the company as its wagon-master. "Now, can you go?" interrogated the President.

The young man replied, "President Young, I have given my promise to old Father and Mother Austin that I would go in search of their son, Ed, who is reported by parties who arrived yesterday as having been killed by the Indians, near Beaver, on his return from San Bernardino with a band of horses, and his brother and I have our wagon and horses in readiness to leave in search for the body and to recover the horses, if possible. We were just in buying a few supplies when Quince came for me."

"Well," said the President, "if you are ready to go south, you are certainly ready to go east."

"Yes, but what can I tell Father and Mother Austin?" inquired Sol, upon whom rested a responsibility which he dare not shirk.

President Young's mind was in deep thought, and before the last words of the closing question were spoken, he bowed his head and rested it upon his hand, with his elbow upon the railing inclosing the desk in the general office. Nearly a minute elapsed before he raised his head to speak. Fixing his eyes squarely upon those of the anxious face before him, President Young made this extraordinary statement:

"Sol, you can tell Brother and Sister Austin that I say their son is still living, and is safe, and will return to them in a few days."

"Then I will go with the company," responded the ever-ready young man.

Sol mounted his horse and rode back to the store where he had left "Nute" with the team and wagon. He related the incident that he was called to go east with Lot Smith's company, and told him the words of President Young to his parents. Whereupon young Austin began crying, and begged Sol to yet go with him in search of his brother.

Sol answered in about these words: "No; I have now promised to go out with the volunteers, and my faith in President Young's word tells me that Ed is all right and will soon be home. He then bade his friend good bye and joined the ranks, and the company began its march.

The third day out the company reached a station in Echo Canyon, and Captain Smith sent back to President Young a statement of their progress. The last words of the President's return message were: "Tell Sol, Ed Austin just arrived with horses O. K."

The foregoing was related to the writer by his father, President Solomon H. Hale, of the Oneida stake, residing in Preston, Idaho.

The Austin brothers are still living. Ed. N. Austin is the present bishop of the Liberty ward, in Bear Lake county, Idaho.

Boise, Idaho.

THE CENTENNIAL OF PARLEY P. PRATT, 1807-1907.

AN APPRECIATION OF HIS LIFE.

BY ANNIE G. LAURITZEN, A GRANDDAUGHTER.

"The morning breaks, the shadows flee,
Lo Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world."

Almost simultaneously with the birth of the great prophet of God in the latter days were born some of the great masterly and noble spirits whom Abraham was shown would be reserved in the heavens until the latter days.

Parley Parker Pratt, third son of Jared and Charity Pratt, was born in Burlington, Otsego County, New York, April 12, 1807, about sixteen months after the birth of the prophet. Being of sturdy New England stock, his father, a man of excellent morals, exerted himself diligently to instil into the minds of his children every principle of integrity, honesty, honor and virtue, and he taught them to venerate their Father in Heaven, Jesus Christ, his prophets and apostles, as well as the scriptures which they had written.

At the early age of seven years he was a devout student of the Holy Scriptures, his mother giving him lessons on the life of Joseph in Egypt. He read of his dreams, servitude, temptation and exaltation,—his kindness and affection for his father and brethren—all this he says inspired him with love and with the

noblest sentiments ever planted in the bosom of man. "I read of David and Goliath, of Saul and Samuel, of Sampson and the Philistines, all these inspired me with hatred for the deeds of evil doers, and love for good men and their deeds. After this I read of Jesus and his apostles, and O how I loved them, how I longed to fall at the feet of Jesus, to worship him or offer my life for him."

Thus we see that at an extreme early age God was having him prepared by wise and judicious parents for the great field of labor in his future vineyard; thus in virtue's mold was formed and trained the sturdy spirit whom God had foreordained to a great position and calling in assisting to establish his church and preach his gospel to the nations of the earth.

As this devout and studious boy began to arrive at the age of manhood, he learned by diligent and prayerful study that no religious denomination to be found by him could satisfy his idea of the true Church of God, as it existed in the days of Christ and his disciples. He could find no organization complete, with apostles and prophets, no one divinely commissioned of Heaven who would say to him, "Repent, and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost," as the ancient apostles would have said to him. Thus far, he had found none who could with divine authority administer salvation to him. So, becoming discouraged with the condition of affairs, he decided to retire from the society of mankind for a season, in order to more fully study the scriptures, and learn of God and his ancient people. Thus was spent in solitude, in a lone forest in the state of New York, the twentieth year of the youth, in a little log cabin erected by his own strong arm; and thus was God preparing the heart and mind of this noble youth who was destined to become one of the greatest apostles and theological writers the world has ever known.

Next spring he married, and with his young bride started west, journeying as the whisperings of the Spirit of God directed him, but where and for what purpose he had no definite idea. Arriving at Rochester, he informed his wife that he must stop awhile in this region, for so the Spirit prompted him. It was at this place that he visited an old Baptist deacon, by the name of Hamblin, who began to tell him of the discovery of a book—a strange book—a very strange book. And it was at the home of this man

that his eyes first beheld the Book of Mormon. He says, "As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life. I soon determined to see the young man who had been the instrument in its discovery and translation."

He accordingly visited Palmyra where he found Hyrum Smith, his brother Joseph being absent, who cordially invited him to his home where they spent most of the night in conversing on the gospel. Eagerly he listened to the brother of the prophet as he unfolded to him the discovery of the Book of Mormon, its translation, the rise of the Church of Latter-day Saints, and the commission of his brother Joseph, and others, by revelation, and the ministering of angels by which the apostleship and divine authority had again been restored to earth. On leaving this worthy man and his family, he was presented with a copy of the Book of Mormon which he continued to read on his journey. He says: "And to my great joy, I found that Jesus Christ in his glorified and resurrected body had visited the remnant of Joseph on the American continent soon after his resurrection and ascension into heaven, and that through his personal ministry his gospel was revealed and written in countries and among nations entirely unknown to the Jewish apostles." Commenting farther, he exclaims, "Surely, thought I, Jesus had other sheep, and here were a portion of them; surely the angels sang with the spirit and with the understanding, when they declared, 'we bring you glad tidings of great joy which shall be to *all people*.'"

Thus we see how full of appreciation, of deep thought and wonderful understanding, he was; so young a man, yet so full of inspiration and of the Holy Spirit! He was as a pure stream of living water running on, and on, and on, increasing ever in its mighty flow. His voice was soon to be uplifted in defense of God's own truth, even as a voice of warning to the nations of the earth.

Soon after this, he returned to Brother Hyrum and requested baptism at his hands, and there he met for the first time the man whom he had long sought as the one duly commissioned of Heaven,

the prophet Joseph, whom he learned to love and to honor with a reverence which amounted to admiration, and ripened into everlasting love and friendship. He was baptized by Oliver Cowdery in Seneca lake, about September 1, 1830.

On February 21, 1835, he was ordained one of the original twelve apostles of the Lamb of God, in this dispensation. And thus he was among the chosen few who were the minute men of the Church, and who were ever ready to spend their time, their means, and even their lives, to assist in the establishment of his righteous kingdom, and to spread the gospel at home and abroad.

And so it was that he, in company with the prophet Joseph, the patriarch Hyrum, and two other leading men of the Church, were torn from their afflicted and suffering families, and after passing through a mock trial for purporting to believe in the second chapter of Daniel, wherein it says that in the last days the God of heaven shall set up his kingdom never more to be thrown down, these five men were sentenced to be shot for confessing a belief in the word of God. But the God of heaven, who had set up his kingdom and ordained his chosen ones by his own hand, sustained those noble men in their hours of affliction, testing and trial, and spared their lives until they had accomplished the labors unto which he had foreordained them.

Yet, O what toil, what sorrow, what self-sacrifice, it would cost to establish Zion and to purify her people! Yet, O what joy, what rapture, what delight when angels came and once more talked with men, restoring the priesthood of the Holy One, teaching them of the way leading back into his presence that, through the learning of his righteous way, and by the walking in his chosen path, they might obtain eternal life and exaltation in that glorious world where dwell the eternal Father and the Son.

By diligent study and research for light and knowledge, by becoming a divinely commissioned servant of the Almighty, through listening to the promptings of the Holy Spirit, and by obedience to the laws and ordinances of the gospel, as well as through associating with and obeying the voice of the great latter-day prophet, Parley Parker Pratt became a most wonderful instrument in the hands of God of spreading the glad tidings of salvation at home and abroad, from Canada to South America, from Maine to

California, and to the islands of the sea. Among the first to bring the gospel message to the Lamanites, the aborigines of America, and to the people of Great Britain, he suffered bonds, imprisonment, trial and persecution and shared the privations of the Saints from the early rise of the Church to their time of entrance to the Rocky mountains. But it is not of the preaching of this divinely inspired and eloquent man, nor of his theological and poetic writings, I wish to speak. We have all read the supremely interesting story of his life, written by himself; all are familiar with his *Key to Theology*, his *Voice of Warning*, his poems and soul inspiring hymns. Nor is it of his marvelous gift of healing through the power of the holy priesthood which he held; but what I wish to emphasize is the divinely loving, tender and affectionate nature of this mighty man of God; of his great love for the Prophet and his brethren, for his family and his friends, and of the pure ideas of life which he held.

It was on meeting the Prophet, after that memorable imprisonment and mock trial at Richmond, that he pours forth his soul in love and admiration for Joseph: for, indeed, their meeting was more like that of two brothers after a separation of years. As they embraced each other they could not refrain from weeping. They spent several days together, and it was during those sweet and memorable interviews that he learned from Joseph the many true and glorious principles concerning God and the heavenly order of eternity. He says: "It was Joseph Smith who taught me how to prize the endearing relationships of father, mother, husband, wife, brothers, sister, son and daughter. It was from him I learned of marriage for eternity; that the refined sympathies and affections which endeared us to each other emanated from the Fountain of divine, eternal love; the true dignity and destiny of a son of God, clothed with an eternal priesthood, as the patriarch and sovereign of his countless offspring; that the highest dignity of a woman is to stand as a queen and priestess to her husband, and to reign for ever and ever as queen mother of her numerous and still increasing offspring. I had loved before, but I knew not why, but now I loved with a pureness and intensity of elevated, exalted feeling which would lift my soul from the transitory things of this groveling sphere, and expand it as the ocean. I felt that God was

my heavenly father indeed; that Jesus was my brother, and that the wife of my bosom was an immortal, eternal companion, a kind ministering angel, a crown of glory for ever and ever."

It was while on a mission to England that he wrote a most touching poem to his family, part of which is as follows:

There dwell my family—my bosom friends,—
The precious lambs of my Redeemer,—my
Best of Heaven's gifts to man,—my germs of
Life and immortality,—my hope of heaven,—
My principality on earth begun,—
My kingdom in embryo, big with thrones
Of endless power and wide dominion.

Ye kindred spirits from world's celestial!
Offsprings of Deity;—sons and daughters
Of eternity;—ye nobles of heaven,
Whose dwellings were of old among the Gods
In everlasting mansions!

Surely, as stated by himself, the gospel enlarges the soul, expands and exalts the affections, and regenerates, ennobles and elevates mankind.

Hear him again:

Ye kindred spirits, filled with mutual love,
Pure as the dews descending from above,
All hail! to you the sacred keys are given
To make you one on earth and one in heaven.
Be fruitful, then, and let your race extend.
Fill earth, the stars and worlds that never end.

No one can read the history of this great man without being impressed with the sincerity and integrity of heart, and the energy and zeal exemplified and manifested in his life and labors. The grand and ennobling virtues of his life, his mighty love and devotion to God and his righteous cause, his great love and affection for his family and friends, his purity of thought, his tenderness of soul, his brave and dauntless courage in the hour of trial, his lofty aspirations, the heavenly inspirations of this great apostle whose centennial is now at hand, are themes ever to be glorified.

Richfield, Utah.

THE TEST OF GENUINENESS.

BY S. A. KENNER.

Between the hours of midnight and four o'clock on the morning of May 15, 1910, in the eastern sky, will be visible a faintly bright wisp of light which will become brighter and larger with each succeeding night until it attains proportions majestic to all and awe-inspiring to some. It is what is known to the world of astronomical science as Halley's comet, and its visit is from such a distance in the unfathomable depths of space, that the human mind cannot comprehend the mighty span. And yet night after night the diligent astronomer has kept track of its steadily shortening flight toward its perihelion with the sun; long before the comet reached the orbit of the hermit planet, Neptune, the most remote outpost of the solar system, and itself at such a distance from us as is inconceivable—before it could be seen even with the telescopes, its position was placed, and its onward progress faithfully and faultlessly recorded. Even now, although hundreds of millions of miles within the domain of our god of day, and approaching at a pace which is also inconceivable, the visitor is not visible to the untrained eye, even with ordinary means of exploring distant places, and to the unaided means of vision will not be seen until the time stated, or about that, for of course some eyes are more penetrating and accurate than others.

To the minds of a great many people, in every land and all ages, it is a profound mystery how the astronomers do such good "guessing," for such do they regard it, being unable to understand that means exist and are applied by which celestial measurements are as accurate as any other, and the phenomena relating to

our solar system are as easily and correctly foretold as recorded after their occurrence. That this should be "caviare to the general" is quite natural, because all minds are not adapted to such studies, and even those that are adapted require no end of training and application, so much so that to make an occupation of the science, and be successful at it, excludes the possibility of engaging in any other; hence, astronomers must be reasonably well to do or have assistance from other sources, their occupation as such yielding no income of a financial character.

Of course everybody outside the "charmed circle" of astral surveyors is not in ignorance of the principles and methods by which their labors are prosecuted and results achieved. If it were so, there would be so little appreciation of such work that it would be practically a dead letter in the scientific alphabet. Some—many, it might be said—are so well versed that they might be classed as amateurs, falling behind the professors only in the matters of regular and practical application of their knowledge; while the number of those who comprehend the general plan without being able to exactly explain or practice it, if not the majority of the adult population, are not far from it in civilized and enlightened countries, and their number steadily increases.

Astronomy has made its way because it is true, and its truths become impressed upon the minds prepared by cultivation otherwise to receive it. It is to those who are thoroughly educated, the one exclusively exact science, because making no mistakes and incapable of making them. Extensions and elaborations of twice two may be carried on indefinitely, until the array of figures becomes unpronounceable and unfathomable in its immensity: yet the last demonstration is precisely as correct as the first, and by reversing the process which produced it, the simple and easily understood primary proposition is again before us. This is the groundwork of astronomy—mathematics extended beyond the limits of familiarity, but still based upon and following that science throughout; and aided in exploration by mechanical devices. Those who cannot follow a mathematical demonstration beyond the fundamental four rules, to whom algebra, geometry and trigonometry are sealed books, are still not of necessity ignorant nor dull, for, as previously suggested, all intellects are not susceptible to

such impressions in their fulness or even their amplex; but ignorance and dulness, if nothing worse, are plentifully manifest when proofs of correctness so plain as to appeal to any understanding are made light of or rejected.

In the latter part of the sixteenth or the early part of the seventeenth century, there arose a profound thinker and deep investigator, a native of Pisa, Italy, named Galileo. At that time and in that place more, perhaps, than in any other where enlightenment had a footing, priestcraft was rife and the social fabric was saturated with superstition. Not only could the priests do no wrong and say no wrong, but all whose actions and views did not correspond with those of the ecclesiastics were themselves, *ipso facto*, wrong. Among the erroneous theories upheld and disseminated by the clergy was one that the earth was at repose and the sun and moon moved around it. It is difficult, in this advanced era, to understand how any class of people given to inquiry and analysis, could be so dense as to reach conclusions so at variance with plainly observable and comprehensible conditions, though there be such, and some of them constitute a society. Galileo was not of that class. Like all other searchers for truth, whose endeavors to that end are not hampered by traditionary prejudice nor contracted by sectional bigotry, he found it; not only that, but he published the result of his findings to the end that others than himself might be weaned from error and advance in the scale of human intelligence. He was not the discoverer of the system, that honor, so far as known to modern times, belonging to Copernicus; but the more recent investigator did discover the correctness of his predecessor's conclusions, which had been rejected by the reigning power, and the Italian's promulgation of such doctrine, with his own attestation, was treated by the monks as heresy, and he was twice prosecuted by the Inquisition for that "heinous" offense. It is scarcely necessary to add that he was promptly convicted on each occasion, the jury-to-order system being then and there as prevalent and certain in its results as many of those which the founders of Utah and Idaho have had to confront in times past. To secure some measure of liberty and property, among which latter might be classed his head, Galileo was compelled to recant. Ignorance and intolerance triumphed, but to

what extent and for how long? How often has it happened since as it happened then, that "truth crushed to earth" rose up again stronger and more beautiful by reason of the ordeal? The confession extorted by brute force did but add strength to the conviction possessing the mind of Galileo, for it is recorded that after his recantation and before leaving the "sacred" presence, he exclaimed in an undertone, "the world *does* move!" Nine out of ten know it now, as he sought to have them know it then; and how narrowly he escaped martyrdom because of it!

History is ever repeating itself. Bigotry, prejudice, envy, strife and the demon hate, are not the exclusive characteristics of any age or any clime. Tolerance, fair-dealing, justice, broad-mindedness—these also have existed in all ages and places, more in some than in others, undoubtedly, but seldom, if ever, strong enough to stem the popular tide which always sets in against one or more whose avowed purpose it is to destroy false idols. The Nazarene himself, with the crown of Calvary upon his brow and the light of inspiration in his eye, was the grand and great exemplar of what men who seek to lead their fellows out of the darkness of error and sin, into the sunlight of knowledge and rectitude, are most sure to receive in one form or another if they persist in their good work and refuse to bow to those who, armed with a little brief authority, make the angels weep. The system which embraces the social as well as the spiritual well-being of mankind, and is known to the world as "Mormonism," was unfolded to mankind by one who previously was obscure and not overly educated; while it did not antagonize other systems only in so far as they were manifestly wrong, and coincided with them to the full extent to which they upheld the gospel plan as put forth by holy writ, it created at once a storm of opposition near and far. But this did not discourage either the man or the work he set afoot. Opposition became oppression, this being followed by persecution and outrage, and finally it was thought the whole system was extinguished in the blood of him who introduced it. And to make the parallel more striking, it should be remembered that the system related to scientific as well as strictly religious affairs, the two properly belonging in the same class; and the man who unfolded it was admittedly abreast of the scientists of the time in most propo-

sitions, while actually leading them as to some. He would not recant and his life paid the forfeit. Now, had he been a day-dreamer, a mere visionary, a speculator upon the credulity of his fellows, a scheming impostor, or anything of that kind, it is not to be supposed that he would cling to his false pretenses at such a cost, when even by making the appearance of abandonment he could have lived, as did Galileo; nor, is it for a moment to be admitted that even the attestation of his blood would alone have imparted such sanctity and virility to the cause as would have made it grow and prosper—exactly the reverse. Felling the tree would have killed it and all the vines, tendrils and branches growing with it. Does error ever propagate a condition of things by the operations of which the remotest wilds are penetrated, subdued, and brought within the pale of civilization, laying first the foundation and then consummating the creation of empire? Do those who wilfully and systematically uphold and practice pernicious doctrines continue to thrive, increase in numbers, and advance in all moral and material respects, until they themselves constitute an empire, their numbers increasing ten fold and their possessions a thousand fold within a generation's span—more particularly when the one whose name they revere and whose precepts they uphold was cut down at a time when the blow was more severe, more trying than it could have been at any subsequent time? Impossible! Wrong flourishes for a season, then fades, withers and passes away; but Right struggles on to endless life through adversity and antagonism, "unhurt amid the war of elements, the wreck of matter and the crash of worlds."

Salt Lake City, Utah.

EXCESSIVE HILARITY.

Loud laughter shows unrefined character in a marked degree, and its frequency robs one of that delicate demeanor which always characterizes a true lady or gentleman.

—GEO. W. CROCHERON.

THE SEASON BEAUTIFUL.

BY SUSAN A. TALMAGE.

We met in the hall as I came from sprinkling the flowers at twilight; I gathered him up in my arms and together we entered the library and cuddled down in the coziest window corner.

Then he threw one arm about my neck and rested his head against my face, so that his curls brushed my cheek.

"What shall it be tonight, Boy Beautiful?" I asked.

He slipped down into my lap. We both rested our elbows on the sill of the open window and looked out across the glimmering lake to the sunset colors above it! Then Boy Beautiful spoke:

"The little white cloud is a fairy story—a Japanese story that you read out of the rice paper book; the red cloud shall be a tale of Balder and Loki, and the tiny golden one a story which is really, truly about someone whom you know."

Then we watched and waited. The white cloud faded away into a wonderful mist; the red one left nothing but a patch of rose color where it had been, but the little golden one remained deep and brilliant.

Then the arm was thrown again about my neck, the curls brushed my cheek, and Boy Beautiful began to count, "One, two, three, four—when I say twenty-five you must begin," and when he called the number I was ready with my story.

"Once upon a time, Boy Beautiful, not so very long ago, there was a woman who lived in this very country where we live, and she had a great bed of hyacinths outside of her window just as we have; and in the grass of the lawn, and all along the walks, violets bloomed—thousands of them, deep, deep purple and pure

white ones. The apple trees were all abloom, and the sunset over the lake was wonderful to see.

"This woman loved it all. She filled her house with blossoms, and her soul she filled with the springtime spirit and the great joy of living.

"Then there came to this woman an April time and a May time that were even fairer than any other had been. The hyacinths were richer in their pink and lavender tints; the violets were larger, and the apple blossoms seemed peerless in their great loveliness. The burst of sunset colors, and the gleam of the waters took on a new meaning, until sometimes it seemed that she must cry out from a realization of what it all meant to her. For one had come into her life who was to her the Being Wonderful. He was tall and very, very strong, and his eyes were beautiful, and his hair was beautiful, and his voice thrilled like the song of the birds in the tree at the woman's window. This man taught her the new meaning of the springtime loveliness.

"Then, one night just at sunset, they walked together to their home. The house was filled with blossoms to welcome her, and the perfume of the violets and the hyacinths came in through the open windows. The woman's dress was white and her hat was pushed back and hung by the ribbon strings so that her happy face was raised to her husband, and there, Boy Beautiful, in his eyes she read the meaning of her life.

"Then followed many just such springtimes. In one of them you came, Boy Beautiful, in all the glory of the flowers and the sunset; the woman was almost afraid of her own happiness, then.

"Then came a different April time and a different May time. The hyacinths lost their beauty, and violets were no longer deep and wonderful; the apple blossoms seemed no more weighted down with the burden of their own charm; and the sunset colors no longer met in glorious abandon, and the waters of the lake lost their glint and sparkle.

"The woman saw it all and felt it all, for the springtime had faded in her heart, and her home also; she seemed helpless to bring back what once had been, and because of her own weakness she suffered more than anyone can tell. There were other

springs like this one, for, oh, Boy Beautiful, the springs will always be loaded down with pathos for her, the old ones are only memories."

Boy Beautiful slipped down into my lap. He was asleep; I laid him on the couch beside me, and sat with my face buried in my clasped hands thinking of what once had been.

Then there came a strange sound from across the room—a sound as of someone breathing heavily, ending in a half sob. Then someone was beside me; he had heard my story to the boy. And his eyes were beautiful, and his hair was beautiful, and his voice with its dear old accents was sweeter and richer than the songs of the birds in the tree at my window.

Then, in an instant, I knew that the rare old beauty of the springtime had come back for me; the hyacinths were glorified in their colors and perfume; the violets filled the garden with their sweetness, and the apple blossoms were flooded with pink. The sunset tints mingled again in their deep combinations, and the waters of the lake fairly danced in their rapture.

For he, my husband, drew me up beside him, and we left Boy Beautiful there asleep. Together we passed out into the garden, and there made our peace under God's sky, alone in the springtime twilight.

New York, N. Y.

OPPORTUNITY.

Master of human destinies am I!

Fame, love, and fortune on my footsteps wait.

Cities and fields I walk; I penetrate

Deserts and seas remote, and passing by

Hovel and mart and palace, soon or late

I knock unbidden once on every gate.

If sleeping, wake; if feasting, rise before

I turn away; it is the hour of fate,

And they who follow me reach every state

Mortals desire, and conquer every foe

Save death; but those who doubt or hesitate,

Condemned to failure, penury, and woe,

Seek me in vain and uselessly implore.

I answer not, and I return no more!

JOHN JAMES INGALLS.

A MESSAGE

FROM A WOMAN OF THE LATTER-DAY SAINTS TO THE
WOMEN IN ALL THE WORLD.

BY SUSA YOUNG GATES.

II.

Civil Rights.

The women of Utah were the second to receive the elective franchise in the United States, those of Wyoming being first. In February, 1870, the legislature of Utah passed a law enfranchising the women of the state. This bill was introduced by that staunch old friend of women's rights, Abram O. Smoot, father of Senator Reed Smoot. Washington politicians hoped to see the dismemberment of the Church by giving the power to vote to the supposedly enslaved "Mormon" women. But when the contrary proved the case, and the women voted for their own brothers, fathers and sons, instead of their enemies, Congress decided to repeal the franchise, which was done in the year 1886. But with the Enabling Act of the new state, passed in January, 1896, was incorporated the elective franchise for all women in Utah. Even then, we were third in the march of progress for women, Wyoming and Colorado alone being ahead of Utah, in granting the franchise to women. Women have been members of school boards and other public boards for thirty years. They have acted in nearly every civil capacity, except perhaps as governor or as judge, ever since Utah became a state. They have been members of constitutional conventions, clerks of legislatures, and assistants in all city and county offices ever since the establishment of the territory. Women have attended the legis

lature, and always form a part of the civil machinery of primaries, and of city and county conventions. Women hold their property independently of their male relatives. They can buy, sell, will, deed and mortgage their property, independent of their husbands. But, even today, a man may not make a deed of property without the signature of his wife. This is to protect the home and property right of the wife. The age of consent was raised (through the efforts of Mrs. Emmeline B. Wells and others), twenty years ago, to sixteen years of age. The stale arguments against woman's suffrage are routed by experience in Utah. Not all men are fitted to be sheriffs or soldiers. Very few have the capacity to be Congressmen or to occupy the executive chair. There have been as many failures come out of the White House at Washington as successes. When a woman is needed, like Deborah in Israel, and when the men have sunk to the position occupied by the quarreling and marauding Israelites of that day, then will she arise; there are no civil disabilities against any possible Deborah in Utah.

Educational Rights.

"Mormon" women taught school in Kirtland, in 1831; since then girls have studied and women have taught side by side with the boys and the men. The Nauvoo University was established by Joseph Smith in February, 1841, with equal privileges, educationally, for both sexes. The University of Utah, established by Brigham Young, and chartered in 1852, has always been, and is, as wide open to women as to men. There was no distinction made then on sex lines, and never has been since. Any study or course which is of use to men, was available to both sexes if considered valuably by the women themselves. Women have served on the school boards of both the University and the Agricultural College, from their inception to the present day. The great Church school, established by Brigham Young at Provo, in 1874, was put into the hands of a board of five trustees, one of whom was a woman, Mrs. Martha J. Coray. There have always been women on that board. In the deed of trust made for that institution, we are told that "all branches of mechanism shall be taught the pupils, as well as the scholastic courses." The first manual training introduced into Utah was incorporated, in 1877,

into this Provo school as a Lady's Work Department, headed by Zina Young Williams, a daughter of the founder. The Musical Department was established at the same time, by another daughter of Brigham Young. The first faculty of these teachers held a woman, Miss Teenie Taylor, on its roster, and today, the seventy-two teachers are pretty well divided between the sexes. This fact is true of all the State and Church schools. The salaries of women teachers are equal with men, other things being equal. The first Domestic Science Department in the Church schools was introduced fifteen years ago in the Brigham Young University, Provo.

The Agricultural College in Utah was established by law in 1888, with excellent departments in domestic science and domestic arts.

Utah pays two fifths of all her taxes into the state and public schools. She stands third in the honor roll of the states in matters of education, Massachusetts and Rhode Island being ahead of her in the per cent of persons who can read and write. All professions are open to women in Utah, and all avenues lead to unhampered progress and development. Woman's own limitations are her only disabilities.

Social Rights.

It would be impossible to find on the earth a community where women as a class are more independent in thought, word and action than in Utah. Talk with them in any city or town, watch their course and examine their work. You will soon admit this truth. High-spirited, they inherit the sturdy strength which made their mothers brave enough to face the scorn of a world in the acceptance of a despised religion. Only on the principle of righteousness can they be led and counseled. The women were organized in 1842, by the Prophet Joseph Smith, into a society called the Relief Society. This organization now numbers thirty-five thousand women. The present president of this organization, Mrs. Bathsheba W. Smith, is a charter member of that Nauvoo society. In 1869, Brigham Young, assisted by that greatest and wisest of all "Mormon" women, Eliza R. Snow, organized the girls of the Church into a Mutual Improvement Association. In

1878, Mrs. Elmina S. Taylor was placed at the head of this girl's organization. Ten years later the children of the Church were gathered up into Primary Associations, by President John Taylor, assisted by Eliza R. Snow, and these associations are officered by women, and directed entirely by them. Mrs. Louie B. Felt was then made president, and she still holds that position. So that, today, there are three women's organizations in the Church with an aggregate membership of ninety or a hundred thousand souls. Of these, there are about fifteen thousand officers. These leading women have had many years of experience in governmental affairs, as pertains to their social and educational work. They are prudent financiers, handling about one hundred thousand dollars annually in the interests of their work. Such a thing as debt, or relying on the men or the Church for means, has never entered into their calculations. The three organizations are entirely self-supporting, and the officers all serve without pay. They publish three magazines, the oldest the *Woman's Exponent*, established June 1, 1872, being thirty-four years old; the second, the *Young Woman's Journal*, is seventeen years old; and the Primary magazine, the *Children's Friend*, is counting its sixth volume. These literary ventures are edited and managed entirely by women, they are never in debt, and some of them have a comfortable surplus in the bank. The girls of the Church have imbibed the modern monetary independence, and thousands of them are typewriters, clerks, artists, and school teachers. Some are doctors, Dr. Roumania B. Penrose being the pioneer. She graduated at the Pennsylvania College. Many are professional musicians. At the head of the literary women, stand Eliza R. Snow, and Emmeline B. Wells, the veteran club woman, author, legislator, and philanthropist. Hundreds have gone, and do go, East for special training in professions and trades. If there were no truth nor beauty in their religion, would these boys and girls come home from Harvard, Yale, Columbia, Pratt, Leland Stanford, Johns Hopkins, and Ann Arbor, to be dominated by it, by falsehood and degradation? The contention of the present president of the Church, Joseph F. Smith, is, that if but one sex can receive higher education, let it be the girl. She is the future mother; and a stream never rises higher than its source. The parents make

constant, yet happy sacrifices of time and means that the younger generation shall receive all the advantages of higher education offered by the Church and State Universities.

Religious Rights.

The first religious act of the Prophet Joseph Smith was to emphasize the fact indicated in the Savior's injunction to his disciples: "Go ye into all the world," said he, "and preach the gospel to every creature." The gospel knows no sex in this right and privilege. From the organization of the Church to the present day, equal religious franchise is given to the man and to the woman. The suffrages of the people are asked annually for those who hold offices in the Church. The woman votes equally with her husband or brother. Both are full-fledged citizens of their religious commonwealth. Not all men, few there are, who are suited for office-holding, either politically or religiously. Citizenship does not imply office-holding, except where conditions and capacity are given. Women are the mothers of the race, and therefore cannot be the public organizers.

"Mormon" girls, when free from home duties, are sometimes sent upon missions to the nations of the earth. Not all women *can* go, but all *may* go. The home holds them; not any religious disability. There are literally thousands of girls who would make excellent missionaries in this Church, but they cannot be wives and mothers, and missionaries traveling to and fro in the earth, at the same time.

Women officiate side by side with men, in the temples built by this people. They are there as High Priestesses, and as such have their sanctified labor and their high place. The natural courtesy of men is enlarged by the supreme consciousness that within the parenthood of the race lie its gravest possibilities, and its highest expression.

With every right and privilege granted before asked, what, then, has been the result of this so-called "Mormonism" upon the citadel of life—the home? There is a sweet comradeship and community of life with the Latter-day Saints, not found elsewhere. They are all "brothers and sisters" to each other. They are governed in love, and so pass on to their neighbors the same law of

kindness and fellowship. There is a heavenly peace and communion within the folds of the gospel which the world can neither give nor take away. The fond devotion to God and his kingdom, which so antagonizes some of our Christian friends, is a part of the lovely loyalty which enters into the home life of our Father. If the "Mormon" woman did not love the world, she would not send her son and brother out to be kicked and cuffed and mobbed, because of the message of Divine love which he bears. She denies herself the comforts of life, while her husband bears all his own expenses; she supports herself and children, while her husband or son carries his unwelcome message to you. What greater love hath a man than to sacrifice his own to bless others?

"How can you, or any man or woman know of the truth, and receive of the blessings of the gospel?"

The answer of Peter on the day of Pentecost is the one eternal answer: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is simple, plain, and not to be gainsaid. "If ye would know the truth of my doctrine," said the Savior, "do the works of my Father, and he will show you the truth." There is no bond or free, Jew or Gentile, in Christ Jesus. By their fruits ye shall know them. A bitter fountain doth not send forth sweet waters, nor do men gather grapes of thorns.

Pray! Read the scriptures, repent of your sins, and be baptized for the remission of your sins, by one having authority. For we all shall meet in that heaven to which all are striving. And into his gracious keeping do I commit myself and you, my stranger-sisters, who read this message. Goodby, then, till we meet before that pleasing bar of Eternal Justice and Divine Love!

Salt Lake City, Utah.

THE CLOSING YEARS OF ST. PAUL'S LIFE IN ROME.

BY COL. R. M. BRYCE THOMAS, AUTHOR OF "MY REASONS FOR LEAVING THE CHURCH OF ENGLAND."

II.

Another mile brought the travelers to the village of Lemo-nium, where Seneca, the great rhetorician, had his villa. Seneca was of Spanish birth, having been born in Corduba (Cordova) in B. C. 61. His son L. Annæus Seneca, the philosopher, became tutor in A. D. 49 to the young Domitius, afterwards known as the Emperor Nero, who donned the purple in A. D. 54. After a while he became irksome to the emperor, and was put out of the way by his orders, in A. D. 65, by suffocation in a vapor bath in his own villa, because he tried to use his influence to check the vicious propensities of Nero, and also, it is said, because the emperor's cupidity was aroused by the wealth of the great philosopher. Seneca's tomb, which was erected in A. D. 65, is still standing near the fourth mile from the city.

To the right could be seen the great aqueduct of Claudia, constructed by the Emperor Caligula and his successor Claudius, A. D. 38-52. Its total length was forty-six miles, of which thirty-six were underground, and the rest upon arches, some of which were extremely lofty. There were nine such aqueducts in all around Rome, besides some minor channels for bringing water into the city. Professor Ramsay, in his book, *A Manual of Roman Antiquities*, says that the water that passed through these channels (as well as the aqueducts themselves) was distinguished in each case either by the name of the person by whom it was introduced,

as for instance, "Aqua Appia," "Aqua Marcia," "Aqua Claudia," etc., or from the source from which it was derived, as "Aqua Alsietina," "Anio Vetus," etc., or finally, from some legend connected with its history, as "Aqua Virgo," etc. The Aqua Claudia and "Anio Novus," which was also an aqueduct made by Claudius, conducting water into the city from a distance of fifty-eight miles, were two of the grandest and costliest works of their class, and, being more elevated than the rest, furnished supplies of water to the highest parts of the city. Some of the arches of the last named aqueduct are said to be over one hundred and nine feet high. It is interesting to note that each of the streams brought by the nine aqueducts entered the city all at different levels from the rest. There existed reservoirs and fountains all over Rome, necessitating the use of great volumes of water, and this is somewhat the case at the present time also. Notwithstanding that the population of Rome is about one-twelfth that of London, it is said that the amount of water that now passes through the former exceeds by eight times that which passes through the latter.

At the third mile would be seen the tomb of Cæcilia Metella, which is generally acknowledged to be one of the most beautiful sepulchral monuments of the world, and the best preserved of those along the Appian way. It consists of a round tower sixty-five feet in diameter, formed of stupendous blocks of tiburtine stone fixed together without cement, and adorned with a Doric frieze of marble, on which are sculptured the heads of oxen festooned with garlands and flowers, from which it is commonly called in Italian *Capo di bove* (head of the ox.) From the inscription in large letters below the frieze—*Cæcilia Q. Cretici Filia Metella Crassi*—it is evident that Cæcilia Metella was the daughter of Q. Cæcilius Metellus Creticus, who was consul in B. C. 69, and the subduer of Crete to the Roman yoke, and that she was the wife of the triumvir M. Licinius Crassus, surnamed Dives, whose ruling passion was the love of money. He permitted no scruples to interfere in adding to his wealth, and was the meanest while he was the wealthiest of all the Romans of his time. He, however, found no illustrious sepulchre at his death, for after having been defeated in his unsuccessful expedition against the Parthians in the plains of Mesopotamia, near Carrhæ (the Haran of Scripture), he was slain in

his interview with the Parthian general. Dr. Smith tells us further that his head was cut off and sent to Orodes, who caused molten gold to be poured into his mouth, saying, "Sate thyself now with that metal of which in life thou wert so greedy." This mausoleum of Cæcilia Metella was erected to her memory by her father, and contained a large and most beautiful sarcophagus of white marble, which Pope Pius III of the Farnese family caused to be removed to the court of the Farnese palace, where it is now to be seen.

A mile from the imperial city Paul and his companions would pass through the arch of Drusus, which was erected in about A. D. 20. Drusus was the younger brother of the Emperor Tiberius, and the father of Germanicus, and was born in B. C. 38. Youthful as he was, he carried out four very successful campaigns against the Germans (B. C. 12-9), consequently the Roman senate decreed him various honors, erecting him a marble arch and trophies on the Appian way, and granting him and his descendants the cognomen of Germanicus. (Suetonius, "Claudius," I.) On the return of his army from the Elb to the Rhine, Drusus accidentally fell from his horse and broke his leg, the accident resulting shortly afterwards in his death in B. C. 9, at the early age of twenty-nine years. The arch is now somewhat mutilated, and originally terminated in a pediment, but an aqueduct was led over it by the Emperor Caracalla, so as to obtain a supply of water for his great public baths in the city, the broken remains of which seriously impair its appearance.

Close by on the right were the various *columbaria* or sepulchral chambers of the freedmen of the imperial family of Rome. They are called *columbaria* from the supposed similarity of the niches which contain the ashes of the dead to pigeon holes (the Latin name of a pigeon being *columba*.) The names of the deceased were painted on plaster or carved on marble tablets, and placed above or below the niches, which ran in uninterrupted rows round the chamber, each niche containing one to four cinerary urns. Here we can be said to look on the ashes of some of the early Christian converts of the imperial house, perhaps of some whom Paul during his stay in Rome brought to the knowledge of the gospel. We recall the salutation of Paul to the Philippians (chap. 4: 22), written from Rome: "All the saints salute you, chiefly they that are of Cæsar's household;" and we also find in

some of the inscriptions names that have become familiar to all Bible students, such as Tryphæna, Tryphosa, Epaphras and so forth. Paul salutes Tryphæna and Tryphosa when writing to the Romans from Corinth (chap. 16: 12). He mentions Epaphras when writing from Rome to the Colossians (chap. 1: 7; chap. 4: 12), and also when writing from the same place to Philemon (verse 23). Mr. Russell-Forbes tells us that such names as Amplias, Tryphæna and Tryphosa are to be found on slabs in another of the columbaria, a mile further back on the Appian way, known as the columbaria of the servants of Livia Augusta, and which was discovered in A.D. 1726. It may be presumed, therefore, that such names were not uncommon among Christians in Rome. The Tryphæna and Tryphosa whom Paul knew must be presumed to have died or else removed from Rome before Paul's arrival in that city, because in none of his epistles from there does he make any mention of them whatever.

Paris, France.

[TO BE CONTINUED.]

BUSY.

(For the Improvement Era.)

We are busy, ah! so busy,
That we never think of the friend
Who may be in need
Of the kindly deed.
Too busy are we to lend
A hand to make smooth his pathway,
Or his burden to make more light;
'Tis hurry away,
Without time to stay,
E'en a life to make more bright.

We are busy, ah! so busy,
Too busy for life to seem sweet.
So hurried are we,
Our eyes fail to see
Riches that lie at our feet.
Heedless we trample upon them,
In our worldly greed for gold,
And with the throng,
Rush madly along,
Till our hearts grow small and cold.

GRACE INGLES FROST.

Salt Lake City, Utah.

THE NEW RUSSIAN DUMA AND THE CONDITIONS IN RUSSIA LEADING UP TO IT.

BY DR. JOSEPH M. TANNER.

On the 5th day of March, the day after the Congress of the United States dispersed, the new Duma convened in the Tauride Palace, at St. Petersburg. This second Russian parliament, composed of 495 members elected, is the answer which the throne receives to the dissolution of the first Duma. It was hoped by the Reactionaries, who are led by the bureaucracy, that the new parliament would be less radical than its predecessor, and perhaps be made up of men more favorable to the existing order of things. The Constitutional Democrats, however, are in the lead and elected one of their members, Feodora Golovine, president of the lower house. On the first ballot, he received 331 votes as against 91 votes for Khomiakoff, the candidate of the Right, (the government party). There were a few scattering votes, but Golovine's election was finally made unanimous.

There was naturally much curiosity in the foreign colony of St. Petersburg over the appearance and character of the new members. It was quite evident from the start that a great majority of the new Duma intends to insist on two important questions which led to the dissolution of the last Duma; namely, the pardon of the political prisoners, and ministerial responsibility. In the first Duma, the labor and peasant members had a somewhat patriarchal appearance and were rather lenient in their attitude toward the government. The new men, however, who occupy their places belong to a younger class whose appearance give evidence of greater firmness and insistence. Whether they will wreck the Stolypin Ministry is perhaps the most serious question, and the

whole civilized world is witnessing the struggle with intense interest.

According to telegraphic despatches, a large crowd gathered outside the palace where the lower house sits to greet or to deride the new members according to the policy they were supposed to advocate. As the deputies entered the palace whose approaches were guarded by police and troops, there were frequent shouts of "Amnesty!" The crowd became so numerous, it is estimated that they numbered more than twenty thousand, that riots in a small way among small groups were noticed. Street cars were stopped and traffic entirely suspended. There was nothing, however, of a serious nature that occurred, but the crowd was pushed back by mounted police who trampled upon many of the people, and several were severely whipped.

It was when the members of the Duma left the palace that the crowd became the most excited. As the members passed along, the crowd would shout out to them: "To what party do you belong?" If they answered, "to the Left," (the Radicals) they were cheered vociferously; but if "to the Right," (the Government party) they were hooted. Some of the labor members known to the crowd were raised up on to the backs of their fellow workmen in the midst of red flags which were waving. On these human platforms short speeches were made. One said: "The people of Ufa sent me here to defend the cause of liberty. I have sworn to die for it. Therefore, you swear that you will do the same." A number shouted: "We swear." All such speeches were applauded wildly.

Some incidents that occurred both before and during the session gave indication of the temper of a majority of the members as well as the immense crowd that sought to stimulate the Left in its opposition to the present regime in Russia. Among those who visited the Tauride Palace at the opening session was the French Ambassador. When he arrived in his carriage to attend the ceremony, he was seen by the crowd who began shouting: "Don't give them any more money." France has been Russia's greatest creditor, and the radical element both in and out of the Duma are trying to impress upon Russia's creditors the thought that hereafter all loans must come through the Duma by consent of the

people's representatives, and not in the arbitrary manner with which loans have been procured heretofore.

Just prior to the opening of the Duma, the members attended a religious service called the *Te Deum*. After the *Te Deum*, the Metropolitan Bishop of St. Petersburg, Antonius, delivered an address to the deputies in which he begged of them to forget their differences and work in harmony together for their suffering country. He drew a parallel between the assembled Duma and Christ calling his disciples together; and "notwithstanding," said the Metropolitan, "there was among the disciples of Christ only one traitor, yet his will prevailed." Another circumstance which gave some significance to the opening ceremony was the fact that after the Secretary of State had read the imperial ukase convening the assembly, the Conservative members on the Right, to the number of about one hundred, arose and shouted: "Long live the Emperor!" The other members remained seated and took no part whatever in the cheering; indeed, the Social Democrats did not attend the opening ceremony at all, but came in later and took the oath.

When Golovine took the chair there were enthusiastic cheers from the great majority of those present. In his opening remarks, among other things, he said he hoped that they would be able to work in unison with the monarch, and stated that nothing further would be done until he had an audience with the monarch. The Minister of Finance introduced the budget estimates for 1907. It was accompanied by a statement that the recent war expenditures amounted to \$1,299,000,000. It was also shown that the revenue for 1906 exceeded the expenditures by \$15,000,000.

The most important factor with which the Russian government has been concerned, in both this and the preceding Duma, is the probable conduct of the peasant. Notwithstanding the very prevalent idea that the Russian peasant is a patient, dumb creature, naturally submissive, the fact is, he is somewhat given to revolutions, and has carried a secret determination some day to abolish the existing order of things in his country. The trouble has been that Russian peasants are scattered over a large area of country. They have never been able to co-operate in a general opposition to the government. Their revolts have been local and spasmodic, and they have been punished with such a terrible vengeance by the

cossacks, the whips of the Czar, that they are kept down largely by the fear of punishment they are likely to receive. When, however, they are permitted to take part in a representative government, their combined force is quickly recognized, and hence the fear expressed by Witte and his successors that the peasants might join the revolutionists.

Since the October manifesto, in which a representative body was conceded to the Russian people, the government has devised all sorts of antidotes in order that the peasants might be kept out of any radical movements. In the first place, they were relieved of something like 35 million roubles of direct taxation on their land. Other forms of taxation which weighed heavily upon other classes were made to favor the peasants and relieve them of something like 75 million roubles. A short time before the close of the last Duma, a gift of the crown lands was made to them, though, considering their number, this gift was not so very large. Within the last few months, Stolypin removed certain political and financial disabilities under which they suffered. As is well known, the Russian peasants own the land in the villages where they live in common, and the entire commune is made responsible for the taxes of each. This system was abolished by the government and greater individual liberty given to each peasant. Peasants were also permitted, without the interference of the government, to leave their villages and locate in any part of the empire, and thus enjoy the privileges of the higher classes. These concessions no doubt were made with the expectation that the peasant would reciprocate a kindly feeling towards the government under the influence of gratitude. The peasants, however, did not look upon the matter in that light. They looked upon these changes favorable to them as terms which they had forced from the government and not as a friendly gift from the latter.

Soon after the dissolution of the last Duma, there was some effort made to induce the peasants to passively resist taxation and recruits to the army, but this program was not from the first in any sense effectual because of the force which the government had at its command, and the program of opposition shifted to an uprising against the landlord classes. The peasants felt that the landlords

had been a heavy burden upon them, that they stood between them and the Czar. They were ruthless in the collection of taxes and interest money. They kept down wages to a miserable pittance and were regarded as the most dangerous element to the peasant's interests.

When the landlords heard these discussions among the peasants, they began to hire armed guards to protect their homes and interests; and such a move on the part of the landlords was taken as something of a challenge. Then came the great outburst of class feeling, the whole country from north to south from east to west was the scene of the destructive work of the peasants in their uprising against the landlords. The country mansions were destroyed by fire, surrounding improvements went up in smoke, and the torch did its fearful work in the hands of the peasants by the destruction of over \$50,000,000 worth of property. Such an uprising of course, could not continue, so the cossacks were set to work. They beat the peasants into submission, killed a number of the ring leaders, and sent perhaps more than 25,000 into exile in Siberia, others were thrown into prison; the torch, therefore, had not improved the condition of peasant life in Russia.

After that came the strikes in which the Russians refused to go to work. They preferred rather that the grain fields of the landlord go unharvested than to work for the miserable pittance they had been receiving. In this unhappy condition millions of peasants are on the verge of starvation, and their miserable condition is attributed, more or less, to the policy of the government, notwithstanding the millions it has distributed for the relief of the peasants in the famine stricken provinces. Under these circumstances the peasants are ready to join the workmen in the great cities, and the government sees all hope of placating and winning the peasant vote frustrated.

The peasant representatives in the new Duma are clamoring for the amnesty of the 25,000 and more of their neighbors now in exile. They want the prisons, now filled with their brethren who took part in those anti-landlord riots, emptied. Naturally the question of amnesty is foremost in the minds of the peasant members of the Duma who are perhaps less insistent on the question of ministerial responsibility. However, the peasants are willing

to co-operate with the representatives of the labor element in their demands. The situation in Russia from the standpoint of liberal government, religious freedom, and redress, is one now inviting the attention of the whole civilized world.

Salt Lake City, Utah.

JUST WORK.

(For the Improvement Era)

When things are looking black as sin,
And trouble seems your nearest kin,
And you grow sick of strife and din,
 Don't shirk;
 Just work;
For you follow this small light,
Then everything must come out right.

When purse and clothing both grow thin,
Just rub this lamp of Aladdin:
Take any spade, but dig right in;
 Don't shirk;
 Just work;
For if you follow this small light,
Then everything must come out right.

When you grow sad with "might have been,"
There's just one way that you can win,
And that's with vim again begin;—
 Don't shirk;
 Just work;
For if you follow this small light,
Then everything must come out right.

ANNIE PIKE GREENWOOD.

Garden City, Kansas.

THE HISTORY OF RASSELAS.

PRINCE OF ABYSSINIA.

BY SAMUEL JOHNSON, LL. D.

CHAPTER XXIII.

THE PRINCE AND HIS SISTER DIVIDE BETWEEN THEM THE WORK OF OBSERVATION.

Rasselas returned home full of reflections, doubtful how to direct his future steps. Of the way to happiness he found the learned and simple equally ignorant; but, as he was yet young, he flattered himself that he had time remaining for more experiments and further inquiries. He communicated to Imlac his observations and his doubts, but was answered by him with new doubts, and remarks that gave him no comfort. He therefore discoursed more frequently and freely with his sister, who had yet the same hope with himself, and always assisted him to give some reason why, though he had been hitherto frustrated, he might succeed at last.

“We have hitherto,” said she, “known but little of the world: we have never yet been either great or mean. In our own country, though we had royalty, we had no power; and in this we have not yet seen the private recesses of domestic peace. Imlac favors not our search, lest we should in time find him mistaken. We will divide the task between us: you shall try what is to be found in the splendor of courts, and I will range the shades of humbler life. Perhaps command and authority may be the supreme blessings, as they afford most opportunities of doing good; or, perhaps, what this world can give may be found in the modest

habitations of middle fortune; too low for great designs, and too high for penury and distress."

CHAPTER XXIV.

THE PRINCE EXAMINES THE HAPPINESS OF HIGH STATIONS.

Rasselas applauded the design, and appeared next day with a splendid retinue at the court of Bassa. He was soon distinguished for his magnificence, and admitted, as a prince whose curiosity had brought him from distant countries, to an intimacy with the great officers, and frequent conversation with the Bassa himself.

He was at first inclined to believe that the man must be pleased with his own condition whom all approached with reverence and heard with obedience, and who had the power to extend his edicts to a whole kingdom. "There can be no pleasure," said he, "equal to that of feeling at once the joy of thousands all made happy by wise administration. Yet, since by the law of subordination this sublime delight can be in one nation but the lot of one, it is surely reasonable to think that there is some satisfaction more popular and accessible, and that millions can hardly be subjected to the will of a single man, only to fill his particular breast with incommunicable content."

These thoughts were often in his mind, and he found no solution of the difficulty. But as presents and civilities gained him more familiarity, he found that almost every man who stood high in employment hated all the rest, and was hated by them, and that their lives were a continual succession of plots and detections, stratagems and escapes, faction and treachery. Many of those who surrounded the Bassa were sent only to watch and report his conduct, every tongue was muttering censure, and every eye was searching for a fault.

At last the letters of revocation arrived, the Bassa was carried in chains to Constantinople, and his name was mentioned no more.

"What are we now to think of the prerogatives of power?" said Rasselas to his sister; "is it without any efficacy for good? or is the subordinate degree only dangerous, and the supreme safe and glorious? Is the Sultan the only happy man in his dominions?"

or is the Sultan himself subject to the torments of suspicion, and the dread of enemies?

In a short time the second Bassa was deposed. The Sultan that had advanced him was murdered by the Janizaries, and his successor had other views and different favorites.

CHAPTER XXV.

THE PRINCESS PURSUES HER INQUIRY WITH MORE DILIGENCE THAN SUCCESS.

The princess, in the meantime, insinuated herself into many families; for there are few doors through which liberality, joined with good humor, cannot find its way. The daughters of many houses were airy and cheerful: but Nekayah had been too long accustomed to the conversation of Imlac and her brother, to be much pleased with childish levity, and prattle which had no meaning. She found their thoughts narrow, their wishes low, and their merriment often artificial. Their pleasures, poor as they were, could not be preserved pure, but were imbibed by petty competitions and worthless emulation. They were always jealous of the beauty of each other; or a quality to which solicitude can add nothing, and from which detraction can take nothing away. Many were in love with triflers like themselves, and many fancied that they were in love, when in truth they were only idle. Their affection was not fixed on sense or virtue, and therefore seldom ended but in vexation. Their grief, however, like their joy, was transient: everything floated in their mind unconnected with the past or future, so that one desire easily gave way to another, as a second stone cast into the water effaces and confounds the circles of the first.

With these girls she played as with inoffensive animals, and found them proud of her countenance, and weary of her company.

But her purpose was to examine more deeply, and her affability easily persuaded the hearts that were swelling with sorrow to discharge their secrets in her ear; and those whom hope flattered or prosperity delighted, often courted her to partake their pleasures.

The princess and her brother commonly met in the evening in

a private summerhouse on the bank of the Nile, and related to each other the occurrences of the day. As they were sitting together, the princess cast her eyes upon the river that flowed before her. "Answer," said she, "great father of waters, thou that rollest thy floods through eighty nations, to the invocation of the daughter of thy native king. Tell me if thou waterest through all thy course, a single habitation from which thou dost not hear the murmurs of complaint!"

"You are, then," said Rasselas, "not more successful in private houses than I have been in courts."

"I have, since the last partition of our provinces," said the princess, "enabled myself to enter familiarly into many families where there was the fairest show of prosperity and peace, and know not one house that is not haunted by some fury that destroys their quiet. I did not seek ease among the poor, because I concluded that there it could not be found. But I saw many poor whom I had supposed to live in affluence. Poverty has, in large cities, very different appearances; it is often concealed in splendor, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest; they support themselves by temporary expedients, and every day is lost in contriving for the morrow.

"This, however, was an evil which, though frequent, I saw with less pain, because I could relieve it. Yet some have refused my bounties; more offended with my quickness to detect their wants than pleased with my readiness to succor them, and others, whose exigencies compelled them to admit my kindness, have never been able to forgive their benefactress. Many, however, have been sincerely grateful, without the ostentation of gratitude, or the hope of other favors."

CHAPTER XXVI.

THE PRINCESS CONTINUES HER REMARKS UPON PRIVATE LIFE.

Nekayah, perceiving her brother's attention fixed, proceeded in her narrative.

"In families, where there is or is not poverty, there is commonly discord; if a kingdom be, as Imlac tells us, a great family, a family likewise is a little kingdom, torn with factions and ex-

posed to revolutions. An unpracticed observer expects the love of parents and children to be constant and equal; but this kindness seldom continues beyond the years of infancy; in a short time the children become rivals to their parents. Benefits are allayed by reproaches, and gratitude debased by envy.

"Parents and children seldom act in concert: each child endeavors to appropriate the esteem or fondness of the parents, and the parents, with yet less temptation, betray each other to their children: thus some place their confidence in the father, and some in the mother, and by degrees the house is filled with artifices and feuds.

"The opinions of children and parents, of the young and the old, are naturally opposite, by the contrary effects of hope and despondence, of expectation and experience, without crime or folly on either side. The colors of life in youth and age appear different, as the face of nature in spring and winter. And how can children credit the assertions of parents, which their own eyes show them to be false?

"Few parents act in such a manner as much to enforce their maxims by the credit of their lives. The old man trusts wholly to slow contrivance and gradual progression: the youth expects to force his way by genius, vigor, and precipitance. The old man pays regard to riches, and the youth reverences virtue. The old man defies prudence: the youth commits himself to magnanimity and chance. The young man, who intends no ill, believes that none is intended, and therefore acts with openness and candor; but his father, having suffered the injuries of fraud, is impelled to suspect, and too often allured to practice it. Age looks with anger on the temerity of youth, and youth with contempt on the scrupulosity of age. Thus parents and children, for the greatest part, live on to love less and less: and if those whom nature has thus closely united are the torments of each other, where shall we look for tenderness and consolation."

"Surely," said the prince, "you must have been unfortunate in your choice of acquaintance: I am unwilling to believe that the most tender of all relations is thus impeded in its effects by natural necessity."

"Domestic discord," answered she, "is not inevitably and

fatally necessary; but yet it is not easy to avoid. We seldom see that a whole family is virtuous; the good and evil cannot well agree; and the evil can yet less agree with one another; even the virtuous fall sometimes to variance, when their virtues are of different kinds and tending to extremes. In general, those parents have most reverence that most deserve it: for he that lives well cannot be despised.

"Many other evils infest private life. Some are the slaves of servants whom they have trusted with their affairs. Some are kept in continued anxiety by the caprice of rich relatives, whom they cannot please and dare not offend. Some husbands are imperious, and some wives perverse: and as it is always more easy to do evil than good, though the wisdom or virtue of one can very rarely make many happy, the folly or vice of one may often make many miserable."

"If such be the general effect of marriage," said the prince, "I shall, for the future, think it dangerous to connect my interest with that of another, lest I should be unhappy by my partner's fault."

"I have met," said the princess, "with many who live single for that reason; but I have never found that their prudence ought to raise envy. They dream away their time without friendship, without fondness, and are driven to rid themselves of the day, for which they have no use, by childish amusements or vicious delights. They act as beings under the constant sense of some known inferiority, that fills their minds with rancor; and their tongues with censure. They are peevish at home, and malevolent abroad; and, as the outlaws of human nature, make it their business and their pleasure to disturb that society which debars them from its privileges. To live without feeling or exciting sympathy, to be fortunate without adding to the felicity of others, or afflicted without tasting the balm of pity, is a state more gloomy than solitude; it is not retreat, but exclusion from mankind. Marriage has many pains, but celibacy has no pleasures."

"What, then, is to be done?" said Rasselas; "the more we inquire the less we can resolve. Surely he is most likely to please himself that has no other inclination or regard."

[TO BE CONTINUED.]

ON THE PROGRESS OF SCIENCE.

NOTES CONTRIBUTED FOR THE "IMPROVEMENT ERA" BY THE
FACULTY OF SCIENCE, BRIGHAM YOUNG UNIVERSITY,
AND EDITED BY DR. JOHN A. WIDTSOE.

Rubber From Wheat.

William T. Walsh, in the *Technical World* magazine for December, states that a substance chemically identical with India-rubber may be made from wheat, and that a process has been arrived at for its manufacture.

The wheat has to be treated with ptyalin, 'the active ferment of the saliva of the mouth. Thus far they are able to find no substitute for this ferment. It is proposed to get the ptyalin from the hog.

Six grades of cereal rubber can be made, by interrupting the action of the ptyalin at the proper time. Among the uses to which these various grades of rubber may be put, are mentioned the following: for waterproofing; for tubes and other flexible material; for tires; as a substitute for linoleum; for paving purposes.

Already a movement is started in England to push the manufacture of this new product. It is estimated that the cereal rubber will be sold much cheaper than the natural rubber.

It was by mere accident that W. I. Carr, an Englishman, first got the suggestion, which led to this great discovery. One day, while walking through a grain field, and chewing some of the wheat, he noticed the glutinous compound produced. The active ferment of the saliva acts on the starch, changing it into dextrose,

and this, by proper treatment, acquires the characteristics of rubber.

Need of a State Pure Food Bill.

Beginning with last January, articles of food must be passed on before they can be sold outside the state in which they are produced. Also patent medicines must bear a statement on the outside of the bottle, showing exactly the ingredients.

But this regulation does not apply to the sale of the food or the medicine in the state in which it is made. Candy made and sold in our own state may be colored with coal-tar dye, olive oil may consist largely of cottonseed oil, benzoic acid may be used as a preservative in canned fruit, and all without the interference of the national pure food bill. What we really need is a state pure food and patent medicine law. North Dakota has already set the example.

Attraction at a Distance.

How can one body attract another at a distance? Is attraction at a distance consistent with our ordinary ideas of the properties of matter? Or again, does a body actually attract a distant one? Because a stone always falls to the earth, because one magnet suspended even in a vacuum always turns around at the approach of another magnet; because one electrically charged body is always repelled by a similar one, shall we go on saying, and be content with saying, as the older generation said, "These things attract each other?" These are words of little meaning, behind which we hide our ignorance of the manner in which all ether phenomena occur.

Some there are who are content to stop here, to be satisfied with the fact that there appears to be a repulsion or an attraction between two distant bodies or electric charges, or electric currents, and to say that all is said, that these apparent attractions are real and cannot be explained in terms of anything simpler. Orson Pratt seems to have been unsatisfied with an "explanation" which expressed the facts without explaining them, for in his essay on "The Great First Cause," he propounded a theory of a self-moving matter, which gave the appearance only of attraction. He insisted that it was absurd to speak of a particle acting, where it is not, or across empty space. Whatever the difficulties of his

own theory, he certainly agreed with later thought in his dissatisfaction with the use of the pretentious word "attraction" as an explanation.

Modern science is doing the very thing formerly thought impossible. It is explaining these apparent attractions in terms of something simpler. The something simpler is the kind of action that one particle of any ordinary elastic body can produce upon another particle of that same body at some distance from the first. If you take hold of a rope which is hanging from the ceiling, and give it a pull, the force is passed from the lowest to the highest point of the rope, and thus the lowest particles attract the highest, *but only by the intervention of the particles between them*. The force is passed along the rope in a perfectly continuous and gradual manner. Each particle pulls on the one above it, which in turn pulls on the one above it, until the pull is handed on to the highest point. In a perfectly analogous manner, according to modern views, the transmission of gravitational, electrical and magnetic, in a word, ether-forces, takes place.

All the apparent "attractions" and "repulsions" of electric and magnetic charges can be explained as being produced by stresses in an all-pervading ether, in which we live and move and have our being. These stresses are similar to those which hold together all the small particles which compose a stone or a block of wood. More than this, the stresses which produce what we have called attractions have actually been calculated in every case, in terms of the electric or magnetic charges, the electric currents or the attracting matter which give rise to them.

Thus the study of light, gravitation, and electro-magnetism, brings us by diverse pathways face to face with one and the same medium, the ether,—a vast, shoreless sea, on which the planets ride; whose waves of stress and strain and pressure, cross and intercross and are superposed, speeding through space with enormous velocity, until they disperse and die away in the boundless, unknown, and it may be to us unknowable, regions of universal space. And it is to a knowledge of the properties of this mysterious substance that man may look for a key to some of the choicest mysteries of the heavens and the earth.—*Chester Snow, A.B.*

Provo, Utah.

EDITOR'S TABLE.

THE "LIAHONA."

In the Christmas greeting of the First Presidency, found in the January number of the ERA, reference is made to the publication of periodicals in several of the missions. It is further announced that "some of the missions desire to have a mission paper published regularly to take the place of the tracts, and as this would be published regularly, it would keep before the people new issues arising, and the experiences of the elders, as well as explaining the doctrines of the Church. We think such a plan feasible, and that it will be productive of much good." In conformity with this plan, the presidents of the Eastern, Northern, Central and Colorado missions, who are the advisory publication board, have perfected plans for the publication of the *Liahona*, a weekly, \$1.00 per annum, sixteen-page, three-column religious magazine at Independence, Jackson county, Missouri, the first copy of which appears April 6. The Central states mission, S. O. Bennion president, changed headquarters from Kansas City to No. 302 South Pleasant Street, Independence, Missouri, on March 1, this year.

The name of the new publication is selected from the Book of Mormon, and means, being interpreted, a compass. It was the miraculous instrument which was found by Lehi and which served him and his colony as a director in their travels through the wilderness and over the water from Jerusalem to the promised rest and land in America. The *Deseret News*, in speaking of the probable etymology of the word says: "The word is both Egyptian and Hebrew, and in both languages signifies 'light.' Liahona, or L Jah Ona"—L (to) Jah (Jehovah) On (House of the Sun)—"then,

it seems to us, may safely be translated literally: 'To Jehovah is Light.' That is to say, the Lord has indeed light to give to his servants who trust him and obey his word. * * * *

It would be presumptuous on our part to speak authoritatively on the subject. But it will be admitted that if the conclusions here suggested are correct, the word Liahona has a very beautiful and significant meaning."

The location of the plant is important as being near the geographical center of the United States, and convenient for distribution of mails to all the missions; also as being the place of the Center Stake of Zion to which many of the Saints look with long-ing interest because of its past history, and the glorious promises of the future relating thereto.

The purpose of its publication, as outlined by the First Presidency, is to proclaim the gospel as revealed and promulgated by the Prophet Joseph Smith, to magnify the Book of Mormon, from which its musical name was taken, and to convey to strangers the significance and value of the great latter-day work. Historical, doctrinal, descriptive and ethical writings will fill its pages; and these will be supplemented with missionary experiences and testimonies of rare charm and value. News of the missions, and essays from leading writers of the Church will find place in its columns.

The editor is Elder B. F. Cummings, who has had long experience in newspaper work, and who has been a leader in genealogical work and research for many years.

The business men of Independence and the people generally have given cordial reception to the enterprise, none having shown or expressed any kind of opposition, and there is a spirit and good feeling that is most gratifying and encouraging. The movement will afford great satisfaction to the Latter-day Saints in all parts of the world. With the IMPROVEMENT ERA, which has done considerable missionary work itself and hopes to persistently continue therein, they wish the new paper permanent success; and, with us, also wish that it may be a great aid in the mighty work to be accomplished in the building and establishment of Zion in the latter days. May it be said of this light as of the ancient one: "Is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised

land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow, into a far better land of promise."

SOME CHURCH FOUNDERS.

In the first decade of the nineteenth century there were born into the world a number of men who were destined to take a leading part in the establishment of the Church of Jesus Christ of Latter-day Saints. Among these were: Brigham Young, born June 1, 1801; Heber C. Kimball, June 14, 1801; John Whitmer, August 27, 1802; Willard Richards, June 24, 1804; David Whitmer, January 7, 1805; Orson Hyde, January 8, 1805; Joseph Smith the Prophet, December 23, 1805; Oliver Cowdery, October 3, 1806; Wilford Woodruff, March 1, 1807; Parley Parker Pratt, April 12, 1807; Samuel H. Smith, March 13, 1808; John Taylor, November 1, 1808; Charles Coulson Rich, August 21, 1809; Peter Whitmer, September 27, 1809. The ERA takes pleasure in presenting the portrait of one of these noble founders in this issue, that of Parley Parker Pratt, with an appreciation of his life by one of his granddaughters. A celebration of his one hundredth anniversary will be held by his descendants. The ERA has also made arrangements with a grandson for a character sketch of Willard Richards, which will appear in the June number, with a portrait. The lesson which the present generation may learn from the past is that we, like the faithful among the founders, should live so that, like theirs, our children's children may honestly rise up and call us blessed.

MESSAGES FROM THE MISSIONS.

In the Swedish mission for the month of January there were 2,088 gospel conversations held by the 62 missionaries and 256 meetings, 4 baptisms, and 2 children blessed.

The ERA is in receipt of the *Elders' Messenger*, number one, volume one, dated January 31, 1907, published semi-monthly by the New Zealand mission of the Church of Jesus Christ of Latter-day Saints. It is an eight-page paper, one-

half printed in the Maori and the other half in the English language. The object of the publication is to furnish communication between the elders and Saints laboring and residing within its jurisdiction. It will contain the mission news, record the arriving and appointment of new elders, and also a monthly summary of the work of each conference. It will also serve as an incentive to the Maories to learn the English language. Mission President Lewis G. Hoagland is the manager and editor, and David P. Howells, assistant manager and editor. We wish the *Messenger* success.

During the month of January there were 18 baptisms in the Scandinavian mission, and 9 children blessed. The elders held 489 meetings, and 5,560 gospel conversations, and visited 28,817 strangers' homes. There were 138 missionaries laboring in Norway and Denmark. From the annual statistics of the Scandinavian mission, published in *Skandinaviens Stjerne* February 1, it appears that there are three conferences in Denmark, with a total of 67 missionaries, and a total membership of 1,461. There were 150 baptisms, 80 children blessed, during the year, 32,219 gospel conversations were held, and 3,066 meetings. In Norway there are three conferences with 70 elders, and a total membership of 1,527. There were 104 baptisms and 32 children blessed, 28,113 gospel conversations were held, and 2,474 meetings. In the whole mission there were 184 emigrated, and a total number of baptisms of 254.

Secretary Marion B. Naegle, writing from the City of Mexico, March 1, says: "The Mexican mission is in the most prosperous condition now of any time since its organization, and with the help of the Lord we hope to do much for the spread of truth during the ensuing year. On the 16th and 17th of February a general conference of the Mexican mission was held at Cuernavaca, Morelos. Prest. A. W. Ivins and Helaman Pratt of the Juarez stake, Apostle Heber J. Grant and wife, H. S. Harris, president of the Mexican mission, ten elders and a large congregation of Saints and investigators, were present. On the 17th, nine were baptized and confirmed members of the Church. The conference was a success, and the people were very much animated. Another conference was held in Ozumba, on the 23rd and 24th. This was much better attended, as the Chalco conference has a larger number of Saints. President Pratt remained with us and spoke several times during the conference. He gave the elders good counsel and advice regarding their labors. He was specially prepared for this as he spent four years in missionary work among this people, twenty years ago. Seven meetings were held, and at the close of conference an entertainment was given by natives and elders. President Pratt could hardly believe what he saw and heard. He hadn't dreamed that the young people had made such progress as was shown during the rendition of the program. It was really encouraging to see how readily they learn when given opportunity. The elders were assigned to their respective fields of labor as follows: To the Chalco conference, James E. Whetton and E. A. Richardson, N. W. Thayne and M. L. Black, and Charles H. Martineau and Zenos N. Laws. To the Toluca conference, Rey L. Pratt and Simon Y. Beck, N. C. Tenney and L. M. Coombs, and M. B. Naegle and Atherton Farr.

OUR WORK.

NOTICE TO SUBSCRIBERS.

Number 1, Volume X, IMPROVEMENT ERA, has been reprinted and mailed to every subscriber who had not received one. In case any subscriber has failed to receive number one, a postal card to this office will bring it by return mail.

ANNUAL M. I. A. FUND.

Officers are reminded of the importance of making remittance of the annual M. I. A. Fund to the General Secretary, 214 Templeton Building, Salt Lake City, before May 30, as any money received after that date can not be included in the report for 1907.

APPRECIATING DIFFICULTIES.

One of the stake superintendents, in his monthly report, strikes a keynote to progress that should awaken thought in the minds of all Mutual Improvement workers. He evidently thinks that there is more danger when officers of the associations find no difficulty, and when they think that everything is working just right, than when they are continually beset with perplexing problems. He says: "The chief difficulty reported is lack of interest, but the most discouraging report is from the wards that say they have no difficulties at all, when that, as well as every other item of their report, indicates that they are completely snowed under with difficulties that they do not appreciate."

ANNUAL REPORTS.

Early in March a sufficient number of blanks for the annual reports of the Y. M. M. I. Associations for the wards and stakes, were sent with a letter of instructions to the stake superintendents, and the ward reports no doubt have been distributed to the presidents of the associations. Considerable difficulty has been experienced heretofore in getting prompt returns from the ward presidents. We, therefore, urge these officers and their secretaries to be more prompt this year in making out their annual reports and forwarding same as early in April as possible to the stake superintendents of their respective stakes. We urge the stake officers to report promptly early in May—no later than the 10th—to the general secretary. Officers generally are urged to make the reports as full and correct as possible, so that we may have a complete report for our annual conference in June.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

The Case of Senator Smoot.—Since the Senate decided, on the 20th of February, that Senator Reed Smoot is entitled to his seat, there has been a complete change of front in the newspapers in regard to his case, and the national sentiment appears to be greatly in his favor, many of the leading eastern and southern papers declaring strongly for him. In doing so, they also give credit to the Latter-day Saints as a people who are declared not nearly so bad as they have heretofore been held out to be. After the speech of Senator Knox, the venerable chaplain of the United States Senate, Rev. Edward Everett Hale, voiced the sentiments of many who have spoken after him, when he said of Knox's speech: "I listened with great interest, and thanked him for having made it. It presented the issue in proper form, and I agree with what he said. It is my opinion that an erroneous impression of the Smoot case has gone abroad, and that many good people have wrong ideas of it. I am glad Senator Knox corrected these mistaken ideas."

Senator Foraker said of Senator Smoot: "No case whatever has been made that will justify us in either declaring the seat vacant or expelling the Senator from Utah. Reed Smoot has proved a better character than any other Senator here has a right to claim. He is so good a man that I almost doubt him. He has no vices. He does not drink, smoke, chew or swear, and he is not a polygamist."

It is generally conceded that the memorials, petitions and applications hurled at the Senate were wretchedly out of place. For the years that the fight has been going on, thousands of women waxed furious against Senator Smoot for no other reason than that he was a "Mormon." Their petitions to the Senate can be called little less than a criminal contempt of the court, for it was only as a court that the Senate could consider the charges.

Among the many favorable notices for the Senator, containing biting sarcasm for these misguided, but perhaps in many cases, excellent women, this from a correspondent of the *Atlanta Georgian* is characteristic and must suffice. Among other things he says:

It probably has never dawned upon those good yet misguided citizens whose religious intolerance and zeal would aid in burning latter-day Cranmers and Latimers at the stake, that they have overdone the thing in their reckless handling of Reed Smoot.

When these ultra-zealous defenders of the true faith started out on the war path to take the political scalp of the senior Senator from Utah, the impression very generally prevailed that Smoot, being a Mormon, was a believer in and practiced polygamy in open defiance of the law, and was as such offender against both the moral and statute law, unfit to retain his seat in the Senate.

It will astound many to know that not only has Reed Smoot never entered into or advocated the plural marriage relation, but that the Senate committee on privileges and elections has expressly decided that such charge has not even the flimsiest foundation, in fact, but that on the contrary, the personal character and private life of the Senator "are above criticism and beyond reproach, and that not a line of evidence was submitted to the committee to substantiate the charge of polygamy." Those who in good faith, but without first familiarizing themselves with the facts, have joined in the hue and cry against Smoot will accept the situation gracefully, but it was a fearful jolt to the bigots and intolerants when the Senate refused to expel the Senator.

He closes with the following poetic effusion:

Many women with the teachers of Sunday Schools and preachers,
Have been making things unpleasant for Reed Smoot;
Facts and logic don't affect 'em, you cannot disconnect 'em
From the idea that a Mormon is a brute.

They declare that his admission to the Senate's a condition
That no Christian country ever faced before;
Constitutional objections they meet with genuflections,
Prayers, petitions, and round-robins by the score.

With a zeal that's so profound they concede no middle ground,
And no redeeming feature they will see;
Smoot's a Mormon, self-confessed! That's enough, they guess the rest,
He must pull his freight from Washington, D. C.

I don't court the indignation of the Gentiles in this nation
By taking issue with their zeal in any way,
Yet it seems that they ignore in their eagerness to score,
Every principle of justice and fair play.

Those seeking to disgrace him and from public life efface him,
Have left unturned no stone to find a flaw;
Every secret has been bared, and his private life been aired
As surely never mortal's was before!

Yet their efforts so laborious met with a doom inglorious,
And the character they've ventured to disparage,
Though by bitter tongues traduced, still no line of proofs produced
That he practiced or defended plural marriage.

When the clamor and confusion did subside, the same conclusion
Was then reached, that no religious view,
Church doctrine, creed or tenet forfeits right to seat in Senate,
Whether held by Dunkard, Mormon, by Catholic or Jew.

Following is the vote in detail on the Burrows amendment as to Senator Smoot not being entitled to his seat:

Yeas—Bacon, Berry, Burrows, Carmack, Clapp (Ark.), Clay, Culberson, Du-

bois, Du Pont, Frazier, Hale, Harsbrough, Hemenway, Kittredge, La Follette, Latimer, McCreary, McLaurin, Money, Newlands, Overman, Pettus, Rayner, Simmons, Smith, Stone, Tillman—28.

Nays—Aldrich, Allee, Ankeny, Beveridge, Blackburn, Brendegge, Bulkeley, Burkett, Burnham, Clark (Mont.), Clark (Wyo.), Crane, Curtis, Daniel, Depew, Dick, Dillingham, Dolliver, Flint, Foraker, Frye, Fulton, Gallinger, Gamble, Heyburn, Hopkins, Kean, Knox, Lodge, Long, McCumber, Millard, Mulkey, Nelson, Nixon, Penrose, Perkins, Piles, Spooner, Sutherland, Warner, Warren—42.

The 18 senators paired as follows:

For Smoot, and against the resolution—Allison, Carter, Cullom, Dryden, Elkins, Platt, Proctor, Scott and Teller.

Against Smoot, and for the resolution—Messrs. Bailey, Foster, Mallory, McEnery, Martin, Morgan, Patterson, Taliaferro and Whyte.

The Harriman Investigation.—Speaking of the Harriman railroad investigation, *Harper's Weekly* regrets that a man of such exceptional ability and such brilliant capacity for work should have such an unfavorable verdict made against him as the newspapers and men in private talk have rendered. It is that he has shown himself to be unscrupulous, voracious and insatiable beyond even the wont of Wall street operators. Not specially because he cares for money, only as a means to an end, but his play is work, and his use of money is to give him power to do things in the railroad world that in his judgment are crying to be done, and must be done, first or last, in the interest of all the people. But since he has overdone his job, the *Weekly* further facetiously insists that "He ought to do penance for his misdeeds: and the particular penance we would choose for him would be to build the Panama Canal. If he could be put in charge of that, we would be willing to lend him the key of the United States Treasury, and ask him no more than to leave us the change when the job was done. We think that course would save our taxpayers several hundred million dollars, and the best possible canal would be built, and built in the least possible time. If it should turn out, when the canal was done, that the builder owned the whole of South America and had a blanket mortgage on Mexico and the United States, we would still have in Guam an island suitable for the residence of a man too smart to be left around. But we don't think he would ever have to live in Guam. Give him work enough of the right sort and he would be a safe man, and there is quite a bit of work in that canal."

Second Peace and Arbitration Congress.—On June 15, this year, there will assemble at the Hague the second Congress of the World, at which every one of the forty-five nations of the globe will be present. To the first Congress the Czar invited only the twenty-six nations having diplomatic representatives at St. Petersburg, but at this coming conference representatives of all the peoples of the earth will assemble to discuss affairs common to all. It ought to be the greatest political event that has ever taken place. When a federation of the world is once organized, and representative government once recognized among the majority of the nations of the earth, the dawn of Emanuel Kant's 'Eternal Peace' may appear; and the dream of Tennyson, "The Parliament of

Man, The Federation of the World," may come true. But before this, as thoughtful students of the situation have expressed it, the next great step to be taken—the first being the establishment of the Hague conference itself—is an international legislature, so that the world may be politically organized, with power to meet without a call from some sovereign. Until such an organization is effected, there is little use hoping for disarmament, for at present each nation hopes to increase its army and naval strength for the final adjustment. The leading question before the coming conference, then, will be—How can the next great step be taken toward world organization? This accomplished, the time will be ripe for disarmament.

Gift to Education.—Perhaps the greatest single gift ever made for educational purposes was recently made by Mr. John D. Rockefeller, who added \$32,000,000 to the \$11,000,000 which he had previously given to the General Educational Board for the benefit of educational institutions in the United States. Subscriptions have already been made to eighteen colleges in twelve states from the income of Mr. Rockefeller's earlier gifts. These subscriptions were all conditional. One-third of the new gift is to be added to the permanent endowment of the General Educational Board; two-thirds is to be applied to such objects as Mr. Rockefeller or his son may direct from time to time: and any remainder not designated, is to be added, when they die, to the permanent endowment. The members of the Board who will administer this great gift includes some of the best known educators and financiers of the country, who are continually engaged in the study of educational conditions. The usual method which they adopt in distributing the money is to make the gifts conditional upon the raising of certain sums by the friends of the schools benefited. Among the Utah institutions which will make an effort to obtain the use of some of these funds is the Latter-day Saints University, which, during the latter part of February, appointed a committee to look into the matter of securing some of these funds for educational purposes in Utah.

Panama Canal.—The canal will not be built under general contract; the engineering work will be taken up by three army engineers, Majors George W. Goethols, David Du B. Gaillard and William L. Sibert. John F. Stevens, chief engineer in charge, like his predecessor, resigned to accept a more lucrative private position. All bids submitted under the recent advertisement were rejected.

Resignation of Senator Spooner.—Senator John C. Spooner of Wisconsin, one of the administration's ablest advocates in Congress, and as far as constitutional law is concerned by far the ablest disputant on the Republican side, has resigned his seat—the resignation to take effect May 1. For sixteen years he has been in the Senate and he had two years yet to serve. He was a man of remarkable power of mind and character. He resigns in order to devote himself to the practice of his profession—law. It is a striking comment on his honesty that at the age of 64, he must resign his seat in the Senate that he may practice law and make money enough to provide for his wife and children.

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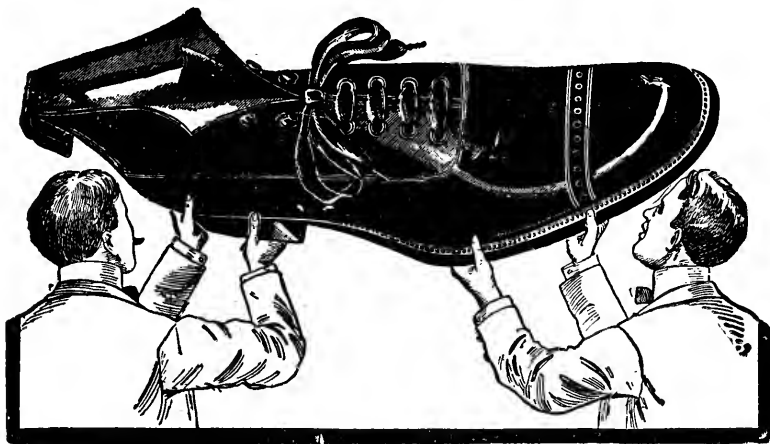
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